The Empty Closet

NEW YORK STATE'S OLDEST GAY NEWSPAPER

Local Newsbriefs

AIDS Rochester honors founders

AIDS Rochester held its sixth annual dinner on Nov. 17, at The Stouffer Plaza.

The featured speaker was Yolanda Serrano, executive director of the Association for Drug Abuse Prevention and Treatment, Inc. (ADAPT), which is a non-profit organization protecting the health and rights of the chemically dependent. Serrano is internationally recognized for her work in the field of AIDS and chemical dependency; she was named woman of the year by *Ms.* magazine in 1988.

Founding members of AIDS Rochester were honored during the evening. Sue Cowell, Mark Ellenwood, and Alan Davidson were presented with plaques, and three other original founders who were not present were honored; they are Tim Sally, Randy Smith and Don Scalea.

Episcopalians elect Colburn

The Episcopal Diocese of Rochester made history on Nov. 11 by electing Bruce Colburn the first openly gay deputy to the Episcopal Church's highest policy making body, the General Convention.

Bruce Colburn is chair of the Diocesan Homophile Commission and immediate past Northeast Regional Vice-President of Integrity, the national lesbian and gay ministry of the Episcopal Church. He is project director of Families of the Incarcerated, a project of the Rochester Interfaith Jail Ministry; previously served as an alternate deputy to General Convention in 1988, and is on the Vestry (governing board) of his parish, St. Luke and St. Simon's, Rochester.

The Diocese of Rochester has long been one of the most welcoming in the Episcopal Church to lesbians and gays. The joint Rochester chapter of Integrity and Dignity (the Roman Catholic lesbian and gay ministry) was formed at the initiation of a previous bishop, and has met ever since on Episcopal Church property. In addition to having the only Homophile Commission in the church (other dioceses have commissions to study human sexuality or homosexuality, but not to encourage acceptance and integration of lesbians and gays), Rochester has for 14 years permitted the blessing of lesbian and gay relationships by the church. Statistics of such unions indicate that their average longevity compares favorably with that of heterosexual marriages.

"I think my election represents the feeling of the Diocese of Rochester that all gay men and lesbians are indeed children of god and have a place in our Church," Colburn said.

Gay bashing still a problem

Only half-a-dozen people showed up at the Gay Alliance community meeting on anti-gay violence on Nov. 16. President Claire Parker described the turnout as "depressing. It may be due to lack of publicity, or the bad weather. But there has been enough response that we will be able to submit a community impact report to the courts."

Judging from the testimony so far gathered by the Alliance, the low turnout at the meeting does not indicate that anti-gay violence has ceased to be a problem for the community. In addition to the series of Highland Park attacks, other incidents of violence and harassment have taken place over the last few months.

Lori Matocha of Wild Seeds Bookstore was harassed recently by two young men and a girl at a gas station. When she left the area they followed her and cut off her car, forcing her to stop. The incident culminated when the girl threw a beer bottle at Matocha's car, cracking the windshield. Matocha was told by police that arrests were pending, but no action is being taken as far

Bashing continued on page 2.

Silvestrone heads AIDS Rochester

By Susan Jordan

On Nov. 3 the AIDS Rochester Board of Directors announced the appointment of Paula Silvestrone, 37, as executive director of the agency; she replaced acting director Charles Burnett on Dec. 1.

Silvestrone was executive director of the local American Heart Association before joining AIDS Rochester. Previously she worked as director of Adult Community Residences and Clinical Coordinator at DePaul Mental Health Services. She has a master's degree in counseling from San Diego State University and a B.A. in social work and psychology from the University of Tampa.

Silvestrone said that her first task will be to re-establish the credibility of AIDS Rochester, which she said was damaged by last summer's firing of Jackie Nudd, and the subsequent airing of agency conflicts in the media.

"Progress has been made since summer," Silvestrone said. "Some stability has been achieved, and I feel I have the skills to continue that progress."

Silvestrone said that she would try to improve relations with the media and other AIDS agencies; effectively manage the agency's human and fiscal resources (AIDS Rochester has a budget of $630,000); provide a professional work environment for volunteers and staff; assess and respond to the diverse needs of the HIV community; provide the agency's 400 clients with quality services, and educate the public about AIDS-related issues.

Board president Hazel Jeffries praised Silvestrone as "an exceptional administrator." Board member William Drake told the *Empty Closet* "I was most impressed by her experience and abilities, and I think she's going to be a beneficial asset to the agency. She's very client-oriented and really wants to be involved."

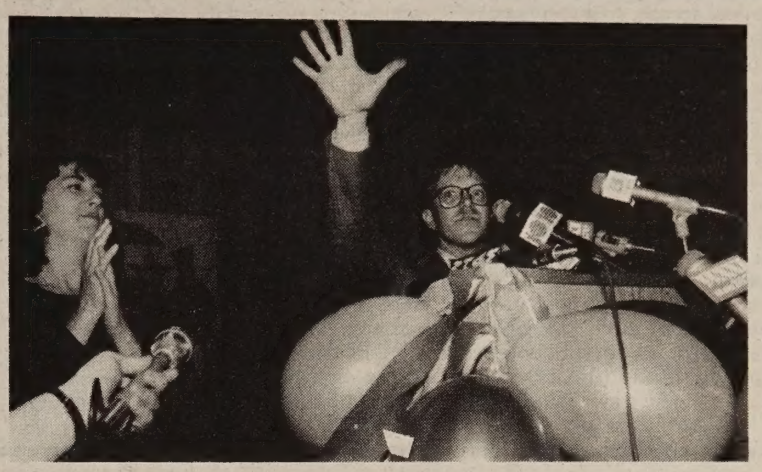
Paula Silvestrone.
Photo by William Drake

Silvestrone, who is heterosexual, stated that she had never worked formally with the gay community, but knew many gay and lesbian people from her previous jobs, both as employees and clients. When asked if she had plans to meet with gay community groups she said "I have already made a list of groups in the gay community to link up with, and also minorities, drug abusers and others. There's a lot of work to be done."

Silvestrone stated that her reasons for taking the AIDS Rochester post involved "the challenge of the disease and the challenge of working with the agency. The disease is changing rapidly, and the agency reaches a diverse and liberal population, the kind of people I like to work with."

Silvestrone was among approximately 30 candidates who applied for the director position, including applicants from Toronto, upstate New York and Boston. The original 30 were narrowed down to four, and Silvestrone was chosen by a search committee consisting of Leonard Freedman (chair), AIDS Rochester vice president for administration and executive director of the Jewish Community Center; Hazel Jeffries, board president and patient relations manager at the Anthony Jordan Health Center; Dr. William Valenti of Community Health Network; Sue Cowell, Monroe County AIDS Coordinator; William P. Drake, client representative to the board, and Carlos Rodriguez of the State Attorney General's office.

Four out of 17 staff members resigned in the wake of Jackie Nudd's firing; three of those positions have been filled, and the fourth is currently being filled by a temporary person, board members said.



Tim Mains was re-elected to Rochester City Council on Nov. 7. He is shown with Democratic Party Chair Fran Weisberg at the Stouffer Plaza. *Photo by Doug Meszler*

Plea bargain for skinheads; may undergo bias counseling

By Susan Jordan

Five self-proclaimed skinheads accused of attacking a man in Highland Park last spring pleaded guilty on Oct. 31 to a reduced charge in state Supreme Court.

The teenagers were originally charged with two counts of second-degree robbery and third-degree assault. They pleaded guilty to second-degree attempted robbery, a lesser felony which carries a maximum penalty of 2 1/3 to 7 years in state prison. Monroe County Assistant District Attorney Thomas Rainbow Morse, however, had agreed to a sentence of five years probation with six months in county jail for each defendant. Most of the teens will probably get out of jail in four months if their behavior is good, according to Morse.

The youths will probably be ordered to undergo "bias sensitivity" counseling as part of their sentence, and to stay away from each other and from Highland Park during their period of probation. The sentence will be given by state Supreme Court Justice John Doyle on Jan. 4.

The reasoning behind the plea bargain and the comparatively light sentence, Morse said, was to protect the victim from having to testify at five separate trials, and to prevent judges in any of those trials from giving the defendants youthful offender status, which would have meant that the assaults would not have gone on their records. The youths will now have criminal records involving felony. Morse said "It should be clear to anybody in this community that acts of violence against anyone are unacceptable."

Gay Alliance President Claire Parker said "The plea bargain is a strong statement. If the violence ends, the suggested sentence is fair. If the violence continues, the bargain puts teeth in the law and provides for the offenders to be treated as adults and to serve time in state prison. So they have a chance to change. If they don't, they'll be called to account."

The youths are Andrew Johnroe, 16, of Pittsford; Aaron Lowe, 19, Timothy Waite, 16, Eric Hoiass, 18, and Eric Warner, 19, all of Rochester. Johnroe and Waite will also be sentenced to 60 days of home confinement to run consecutive to the jail term, Morse said, because they were also charged with third-degree robbery. The teenagers told police after their arrest in May that they were members of Buffalo Rochester Aryan Skinheads (BRASH), a loosely-knit racist and anti-homosexual group. They claimed to have made a practice of attacking men perceived by them to be gay in remote areas of Highland Park, beating them and taking their wallets.

-Some information from an article by J. Leslie Sopko in the *Democrat & Chronicle*.

Rondretta collects donations for the GAGV Fund Drive at Anthony's 522, one of seven bars visited by the "Shake A Can" group on Nov. 23. *Photo by William Drake*

Dykes to watch out for ... see page 16.

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Editorial

A new decade & voices from the past

By Susan Jordan

This is the first *Empty Closet* of the new year and the new decade, so it seems an appropriate time for reflections on the past and the future. This issue contains the first installment of Jeff Lehigh's series on the history of lesbian/gay Rochester, as well as his footnote to the history of the pink triangle, now the symbol of gay/lesbian activism, but once the identifying mark for homosexuals in Hitler's camps.

Moving into the present, Gay Alliance Vice President Bob Owens has contributed the remarkable story of what the Alliance and the *EC* mean to a young gay man who knows all about living under a regime of homophobic hatred. To bring us into the future, Alliance President Claire Parker tells us what she's hoping for as we stand on the brink of the '90s and the turn of the century.

Visions of the past, visions of the future. If we want to have a future, we'd better listen to those voices out of the past. They are faint and faded, not only with the passage of time, but also because of the efforts made to silence them by those who have hated and feared us.

The holders of oppressive power always try to erase the history and identity of the people they are attempting to control. Gays, lesbians, bisexuals, heterosexual women, working class people, African Americans, Native Americans and other oppressed groups must be persuaded that history is what the upperclass white heterosexual patriarchs say it is: namely, the tale of the glory, innocence and noble achievements of upperclass white heterosexual patriarchs.

Our homophobic oppressors would be delighted if young gays, lesbians and bisexuals grew up believing that Stonewall and the last 20 years of feminism and gay rights activism had never happened; that gayness and bisexuality are evil, criminal and sick; that gays always abuse children (and heterosexual men never do); that no lesbian or gay man ever made an important contribution to humanity; that the only kind of family is the male-controlled patriarchal nuclear family; that there are very few gay or lesbian people, and that we all lead tragic, isolated lives.

It could happen. It has happened. If you erase a people's past, you can erase their identity, self-respect, anger and power, and make them willing victims. So let's keep listening to those faint, brave voices out of the past, and remember who tried to silence them, and why. Then we can face the future, and carve out our own place in history, with the determination and confidence that are born when you know where you are coming from and where you are going.

On a suitable note of joy and hope for the future, the *EC* staff and the Alliance would like to extend congratulations to Robyn Freeh and Jennie Bowker, whose blessing of commitment will be held on Dec. 9 at 11:30 a.m., at Calvary St. Andrews Church, at the corner of Averill and Ashland. Jennie and Robyn met in the *EC* office in 1985, when Jennie was doing layout, reporting and photography, and Robyn was producing the calendar. Best wishes to them both!

In the November issue of the *Empty Closet*, we erroneously implied that the Lesbian and Gay Political Caucus is connected with the Genesee Valley Lesbian and Gay Political Action Committee. They are actually two separate groups.

Letters

Questioning & searching for community

To the Editor:

I read Jack Bradigan-Spula's article "Assimilation Equals Collaboration" with sadness and tiny spasms of envy. In my heart I believe what he says is true. The evidence of my life betrays an inability to live by attitudes of confrontation, resistance. I only manage to be snotty, most often sniping at other gay people—criticizing shallow values I embrace in altered forms.

Twenty years ago when I lived in New York City, I knew I was on the vanguard, a social rebel, a sexual outlaw, separated, though not by choice, from the majority. Celebrating my homosexuality in a viable environment, when fatigue was the only price tag, was easy. I never questioned the attitudes or conditions of life in a ghetto.

As I aged, I grew concerned about paying the rent. Economic anxiety enveloped me. In time I wanted pretty things all about me. Consolation prizes. Today I'm frugal, a modest person, I don't want to attract attention. Of course I'm now addicted to travel; when I leave this mortal life, I tell myself, I want visions in my head of the Acropolis in the moonlight, Ile St. Louis at dusk, Cabos St. Lucas in the blazing sunlight. I walk through my life the way Garbo strolls Manhattan: observing, undemanding, not touching, untouched. It was the best I dared hope.

When I see young men at an ACT-UP rally, as I did this Halloween, in front of Donald Trump's Tower, protesting the lack of housing for homeless AIDS victims, I go blank—they don't look gay to me! Something changed in 20 years, and I can only now see the evidence, the surface indicators. I missed the boat.

I like what is happening. I write checks. I left New York when I couldn't manage my life there,so, unlike many friends, I did not get sick or die. I wish I still lived there or *somewhere* I'd feel hopeful, part of a braver gay community. What can I do?

What I have found the strength to do in my columns, messages from the past, is to sign my own name. I want to be safe, not to hurt anymore. Yet I want to be counted, not as a statistic, not as an enemy or a coward. Is it possible that collaborators can offer encouragement, even when they fear the fight?

Eric Bellmann, Rochester

***Bashing* continued from page 1.**

as she knows. A gay man was harrassed by several teenagers on Monroe Avenue, from the Paul's Grocery area to the Village Green, in November.

Jackie Curry of the South East Area Coalition told the *Empty Closet* that Courtwatch, a SEAC program concerned with the community as victim of crime, met with Upstate Coalition Builders on Nov. 16. The two groups are working on anti-bias counselling programs to be submitted to Judge Doyle for inclusion in the sentencing of the five teenagers who pleaded guilty to attacks on men in Highland Park. SEAC and the Gay Alliance are both preparing community impact reports. Upstate Coalition Builders is a local branch of the National Coalition Building Institute.

A report submitted by one gay man to the Alliance includes the following information: "How has the violence impacted me emotionally? It has made me more fearful of hate crimes. . . .I do not feel safe to be openly gay on the streets of my neighborhood. I do not feel safe being openly gay at my job. I used to go to Highland Park frequently , and *never* to cruise for sex, but since the attacks I've not wanted to go there at all. This is certainly a feeling of restriction.

"I have been a victim of anti-gay violence in my teenage years before I even knew I was gay. Fortunately this has not occurred during my adult life. I have been threatened with a knife, spit on, and verbally abused. I have been the victim of sexual harassment on the street, in college and on the job. More usually I hear a general verbal abuse and bigotry directed against gay people in general by bigots too stupid to realize I am gay. I have heard offensive remarks from bosses, graduate students, high school students, teachers, professors and my own parents, as well as skinheads."

Rosie's marks 10th anniversary with celebration

By Joan Giuffre

Rosie's celebration of their 10th anniversary on Nov. 12 brought together many of our favorite female impersonators and the people who love them.

Rondretta, of course, m.c.'d brilliantly. She definitely knows how to talk girl talk! Donna Nicole, the headliner, was at her best! Think about it! Morgan was stunning. For many of us at Rosie's it was the first time to see the performers, but we hope they will come back again.

Claire "Chic" Parker was there to celebrate the anniversary, as she had been present at Rosie's opening. She was also there to see some of the performers who will be sharing the stage with her at the Liberty on Dec. 10, at the Gay Alliance Fund Drive benefit drag show.

Maureen and Vicki of Rosies were asked to comment on the occasion, and Maureen chose to write the following.

"Happy Anniversary Rosie's" was the theme on Nov. 12. Rosie's celebrated 10 years of service to the gay community with a party to thank the people who have made it possible: the patrons. The anniversary party celebrated both the founding of the largest women's bar in western New York, and the determination of two women with a dream and a vision of bringing respectability and pride to gay life, by opening a gay bar on a main thoroughfare of Rochester, and maintaining the place in spite of formidable obstacles.

The staples of Rosie's have never been the pretty people, the "in" crowd, or the right clothes or phrase. The lasting quality of Rosie's is the people you meet there: the reality of humanity.

The Empty Closet

is available at...

AIDS Rochester Inc., Anthony's 522, Avenue Pub, Bachelor Forum, Cheesy Eddie's, Gay Alliance, Genesee Co-Op, Joseph's, Liberty, Mama Taccone's, Parkleigh, Paul's Grocery, Rochester Body Club, Rosie's, Silkwood Books, Tara, Video Channel, Village Green Bookstore, Wild Seeds Bookstore & Cafe, and Worldwide News.

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For publication, submit news items, letters, stories, poetry and art by mail or in person to the *Empty Closet* office by the 17th of the month. Design services for material not camera-ready are available for an additional fee.

For further information, please write to Empty Closet Press, 713 Monroe Ave., Rochester, NY 14607, or call (716)244-9030.

The *Empty Closet* is the official publication of the Gay Alliance of Genesee Valley, Inc. as stated in the by-laws of that organization. Its purpose is to inform the Rochester gay community about local and national gay-related news and events; to provide a forum for ideas and creative work from the local gay community; to help promote leadership in the community; and to be a part of a national network of lesbian and gay publications that exchange ideas and seek to educate.

Part of our purpose is to maintain a middle position with respect to the entire community. We must be careful to present all viewpoints in a way that takes into consideration the views of all—women, men, those of color, young and old, and those from various walks of life.

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Advertisements that are explicitly sexist, racist or ageist will be refused; advertisements from organizations or businesses that are sexist, racist, ageist or anti-gay will also be refused.

The opinions of columnists and other contributing writers are their own and do not necessarily reflect the collective attitude of the Gay Alliance of Genesee Valley or the Empty Closet.

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The Empty Closet

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Pro-choice march in Washington: a personal impression

By Gilly Waddington

There are so many things that a pro-choice rally is *not* about. It is not about murder, dead children, whose God is THE TRUTH or when life really begins. It is, as its title suggests, about women making decisions and about women having power.

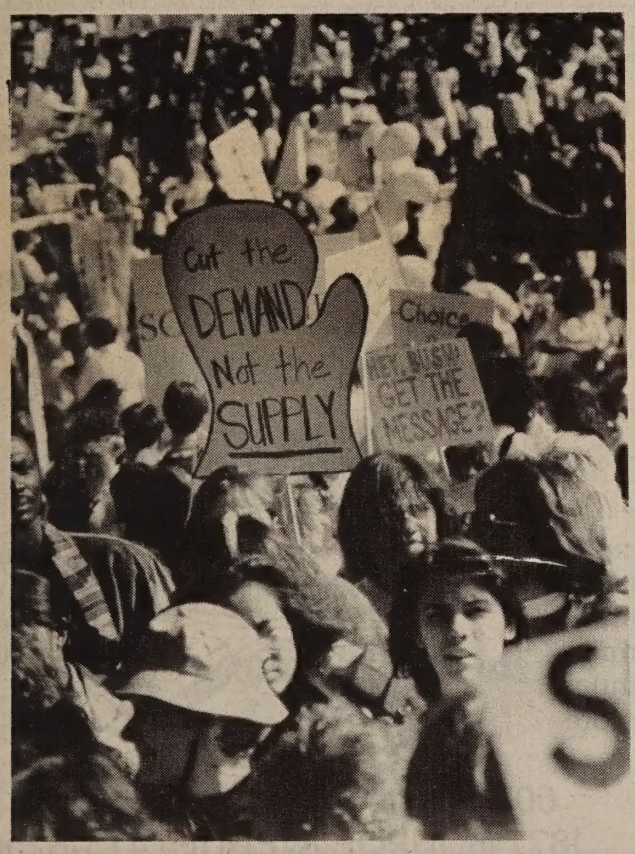
On Nov. 12, 350,000 marchers travelled from all 50 states and multitudes of countries to proclaim their support for a woman's right to choose. Washington, D.C. suddenly sprouted thousands of posters, buttons, bumper stickers and banners that all had a single theme. It is not the right of any government to intervene into the privacy of our bodies, the only uncolonized territory we have left.

Walking along the streets of Washington, and pushing through the masses of people on the Mall, we talked very little. We exchanged smiles with other marchers, read the messages they carried, listened to the speakers and the singers who were lending their voices to this rally. "Adopted and Pro-Choice" read one poster carried by a teenage woman. "Three Generations for Choice" was posted near a small nuclear family-type group in the grass. "Every ejaculation does not deserve a name" drew laughter and applause as it passed. A "Gay Men for Choice" banner was held by three men singing loudly with performers Ronnie Gilbert and Pete Seeger. Hundreds of tiny babies sported stickers on pastel pink, blue or crayon-bold, primary-colored baby sweaters. Our biological clocks clanging like gangbusters, we chatted with every baby that passed, glad that s/he had been born to a family (by whatever definition) that saw the need to attend this rally on this day and to help ensure the sacredness of individual choice for the future.

The day had begun with a glorious sunrise. After long dark hours of bus riding, sleepy marchers watched the sky erupt into pinks and blues and impossibly cartoon-like white fluffy clouds. Like an ironic nursery decoration, the light poured into the left side of the bus, illuminating the families, the college students, the "Dykes for Choice" slumped in the seats. Most went back to sleep, some stayed awake to think about the day we were about to begin, the statement we were about to make. For the lesbians and the gay men on this trek, the right to control our bodies has always been the core issue in gay rights legislation, because all other questions (such as those regarding survivorship, adoption, gay marriages, employment discrimination and housing) would be moot if we did not have sex with each other. The choice to attend the rally and to fight for the quality of women's lives fits perfectly with a lifestyle that insists on standing by our right to make our own choices. In the nursery light of the early morning, the issues seemed very clear. In the crowd of the day, the answers seemed easy.

The day ended in a long bus ride home in the dark. We had heard statistics, cheers, songs and the story of a young woman who died in Indiana this summer, victim of a self administered abortion, and the terrible fear that there was no other help for her, that she was powerless to make any other choice. The issues were still very clear.

We are proud to have walked in Washington, and we will walk there again.



The pro-choice march in Washington, D.C., Nov. 12. *Photo by Doug Meszler.*

A Gay & Lesbian Connection

Gay Alliance Peer Facilitators can help you by providing:

- Information on Gay Alliance Events and Activities
- Group Information
- Referrals to Area Professionals
- Travel Information
- Or Just Someone to Listen

Call 244-8640

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Interested in becoming a peer facilitator? The next informational/training session will be held on Saturday, January 13, 9 a.m. - Noon

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1. What do you like least/most in the present Empty Closet?

local news	most ☐	least ☐
national news	most ☐	least ☐
columnists	most ☐	least ☐
book reviews	most ☐	least ☐
record reviews	most ☐	least ☐
arts talk	most ☐	least ☐
gay groups	most ☐	least ☐
coverage of electoral politics	most ☐	least ☐
coverage of radical activism	most ☐	least ☐
cartoons	most ☐	least ☐
trial coverage	most ☐	least ☐
interviews	most ☐	least ☐
calendar	most ☐	least ☐
classifieds	most ☐	least ☐
other _____		

What do you want to see in future issues of the Empty Closet?

coverage of ...		
bar life	yes ☐	no ☐
gossip column	yes ☐	no ☐
drag shows	yes ☐	no ☐
sports	yes ☐	no ☐
leather	yes ☐	no ☐
nationally syndicated comix	yes ☐	no ☐
feminist issues	yes ☐	no ☐
more reviews of ...		
books	yes ☐	no ☐
records	yes ☐	no ☐
films	yes ☐	no ☐
art exhibits/performances	yes ☐	no ☐
theatre	yes ☐	no ☐
coming out stories	yes ☐	no ☐
photo essays	yes ☐	no ☐
other _____		

3. In the past year what businesses or services have you supported?

	FEW TIMES YEAR	MONTHLY	SEVERAL TIMES MONTH
restaurant	☐	☐	☐
bar/night club	☐	☐	☐
movie or live theatre	☐	☐	☐
video store	☐	☐	☐
hair salon	☐	☐	☐
physical fitness club	☐	☐	☐
bookstore	☐	☐	☐
phone sex line	☐	☐	☐
travel agency	☐	☐	☐
medical/mental health serv.	☐	☐	☐
realtors	☐	☐	☐
repair/construction	☐	☐	☐
mail order	☐	☐	☐
financial/business	☐	☐	☐
clothing	☐	☐	☐
interior decoration	☐	☐	☐
gifts	☐	☐	☐

4. How likely are you to use products or services of Empty Closet advertisers?
☐ VERY LIKELY ☐ FAIRLY LIKELY ☐ NOT LIKELY

5. How long have you been reading the Empty Closet?
☐ LESS THAN 1 YR ☐ 1-2 YRS ☐ 3-5 YRS ☐ 5-10 YRS ☐ OVER 10 YEARS

6. How did you begin reading the Empty Closet?
☐ friend ☐ bookstore/newstand ☐ bar ☐ library ☐ gay group
☐ restaurant ☐ other businesses ☐ other _____

7. How many people besides yourself regularly read your copy? _____

8. Which of the following have you done in the last year? (check any)
☐ purchased a product or service advertised in the EC
☐ mentioned to others businesses or service you saw advertised
☐ placed or responded to an EC ad
☐ placed or responded to a classified EC ad

9. How potically active are you&
☐ VERY ACTIVE ☐ FAIRLY ACTIVE ☐ NOT ACTIVE

10. How would you describe your sexual identity?
☐ Lesbian ☐ Gay ☐ Bisexual ☐ Transsexual ☐ Heterosexual
☐ Other _____

11. What is your class background? _____

12. What is your ethnic background? _____

13. Do you currently have any form of disability, and if so, how would you describe it?

14. How old are you? _____

15. Income bracket (before taxes)
☐ 0-9,999 ☐ 10,000-19,999 ☐ 20,000-29,999 ☐ 30,000-39,999
☐ 40,000-49,999 ☐ 50,000 and over

16. Formal education:
☐ JR HS ☐ HS ☐ Trade/Tech school ☐ Night/Ext. school
☐ JR college ☐ Some college ☐ Bachelors ☐ Graduate school

17. Would you consider volunteering for the EC in any of the following capacities:
☐ Word processing ☐ layout ☐ ad spec'ing/design ☐ reporting
(journalism, not opinion pieces ☐ writing features/opinion pieces
☐ reviewing ... (check any) ☐ books, ☐ art, ☐ film, ☐ theater, ☐ concerts
☐ other _____
☐ columns ... (check any) ☐ political, ☐ social/gossip/bar life,
☐ drag shows, ☐ sports, ☐ relationships/sexuality, ☐ therapy,
☐ health/AIDS, ☐ health/women, ☐ arts scene, ☐ music scene
☐ other _____
☐ photography ☐ art (covers, illustrations) ☐ mailing/distribution
☐ office work ☐ other _____

18. How informative is the EC about gay male life?
☐ Very Informative ☐ Fairly Informative ☐ Not informative

19. How informative is the EC about lesbian life?
☐ Very Informative ☐ Fairly Informative ☐ Not informative

20. How informative is the EC about bisexual life?
☐ Very Informative ☐ Fairly Informative ☐ Not informative

21. Is reading the EC an important part of your life?
☐ Very Important ☐ Fairly important ☐ Not Important

22. Do you read other lesbian or gay publications, and if so, what?

_____

23. In the last year, what groups if any have you become involved with? _____

24. What groups have you been a longtime member of?

_____

Newsfronts

Groups to mark AIDS Awareness Day

On Dec. 1, designated by the World Health Organization as World AIDS Awareness Day, AIDS organizations from around the country will stage a major civil disobedience and arrest action in front of the White House, to challenge the federal government's continuing failure to respond to the AIDS epidemic.

Following a "Call to Action" rally scheduled for 11 a.m. at Lafayette Park, demonstrators will enter Pennsylvania Avenue at noon and stop traffic with a staged sitdown protest.

On the same day, Visual Aids, an organization of arts professionals which promotes AIDS-related exhibitions and events, is sponsoring "A Day Without Art," a national day of action and mourning. The name refers to the chilling possibiity of even more widespread arts community deaths.

Over 300 museums, alternative spaces, performance groups, university and commercial galleries nationwide will participate in a variety of ways, including closing their doors for the day; darkening gallery spaces; emptying galleries of art; halting live performances for a moment of silence; and holding special memorial services, lectures, poetry readings and other events. Here in Rochester, Pyramid Arts Center will hold a forum on "AIDS, Art and Censorship."

Studds releases military report

An openly gay congressman, Rep. Gary Studds (D-Mass.), released to the public in October a Defense Department report concluding that a person's sexual orientation is irrelevant to his or her suitability for service in the Armed Forces. The Pentagon had suppressed the report since it had been written in 1988.

Originally requested by the Pentagon in the wake of the 1986 Walker spy scandal, the report was intended to examine whether homosexuality presents a security risk for military or civilian defense personnel; it also dealt with the general question of the suitability of gay men and lesbians to serve in the military.

The report concluded that "having a same-gender or an opposite-gender orientation is unrelated to job performance in the same way as is being left or right-handed." This directly contradicts longstanding Defense Department policy that homosexuality is "incompatible" with military service; a policy which has required all branches of the military and its academies and reserve programs to bar entry of lesbians and gay men, and to immediately discharge any discovered through witch-hunt-type investigations.

The study recommends that the military reconsider its anti-gay policy, and compares the military's exclusion of gays and lesbians to the historical discrimination against Black people and women. The report states in part "Our analysis directs us to regard people with non-conforming sexual orientation as a minority group. . . . In the recent past, we have. . .learned how to integrate racial and other minority groups, notably women, into nearly every aspect of political and social life. . .The social construction of homosexuals as minority groups members is more in tune with current behavioral science theory than the earlier constructions: sin, crime, sickness." The authors predict that the military will soon be asked by the courts or Congress to reexamine their policy on gay and lesbian exclusion.

The report, called "Nonconforming Sexual Orientations and Military Suitability," was produced by the Defense Personnel Security Research and Education Center, a military think tank; the authors were Theodore R. Sarbin, Ph.D., and Kenneth E. Karols, M.D., Ph.D. The Pentagon has called the report "missing the target," "technically flawed," biased and exceeding its mandate. Pentagon officials denied the existence of the report for several months, until Rep. Studds took up the matter while investigating the case of midshipman Joseph Steffan, discharged from the Naval Academy for stating that he is gay.

Sandra Lowe, staff attorney for Lambda Legal Defense and Education Fund, a gay advocacy group which filed suit on behalf of Joseph Steffan, said "Thanks to the efforts of Congressman Studds' office, it is now patently obvious that the military's policy of discrimination is the product of prejudice—pure and simple."

The National Gay and Lesbian Task Force said the report was a validation of what gays have known for years: homosexuals are severely discriminated against in the military and are being evicted under malicious and punitive charges. Sue Hyde of NGTLF stated that the report is only the latest in a long series of studies commissioned by the Department of Defense itself which have criticized the anti-gay policy. She said that she hopes the House Armed Services Committee will hold hearings on the anti-gay policy and abolish it through legislative means. She suggested that neither the courts nor the executive branch were likely to take any action. Studds said that he would rather see the military act on its own to end the discrimination.

-Jennie McKnight in *Gay Community News*; Cliff O'Neill in *The Weekly News*, Florida.

Dukakis signs gay rights bill

On Nov. 15, Gov. Michael Dukakis signed the Massachusetts Gay and Lesbian Civil Rights Bill into law.

The law prohibits discrimination on the basis of sexual orientation in employment, housing, credit, and public accomodations.

"This is a historic chapter in Massachusetts' long and proud tradition of fairness, justice and equality under the law," said Arline Isaacson, co-chair of the Massachusetts Gay and Lesbian Political Caucus. "After so many years of painful struggle—years marked by bitter and sometimes vicious debate against the bill—we finally won the simple civil rights most people take for granted."

Massachusetts joins Wisconsin as the only two states to provide civil rights for gay and lesbian citizens.

Anti-gay forces defeat rights

Last month's election resulted in a string of setbacks for gay rights on the west coast, specifically in the San Francisco area, Irvine in southern California, and Tacoma, Washington. The defeats reflect the strength of the anti-gay forces of the religious right, whose goal is to disembowel two decades of civil rights legislative advances gays and lesbians have made since Stonewall.

In San Francisco, the recently enacted domestic partners ordinance was narrowly defeated, by less than 2000 votes. The ordinance was a largely symbolic measure which would have provided official recognition and hospital visitation rights to unmarried couples who register their relationship at city hall. It was sponsored by openly gay supervisor Harry Britt and was unanimously passed by the Board of Supervisors in May, but opponents gathered enough signatures to place the bill on the Nov. 7 ballot in the form of a referendum, Proposition S.

The law was endorsed by every elected official in the city, but opposed by a low-profile coalition of religious groups headed by the Catholic Archdiocese. Pre-election polls showed that a majority of San Francisco voters supported the proposition, but its passage was hampered by a lack of enthusiasm in the lesbian and gay community, and by the earthquake, which halted canvassing and fundraising for a week.

In the East Bay city of Concord, voters were asked to overturn an AIDS anti-

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discrimination ordinance adopted in April by the city council, which they did by around 13,500 to 10,500 votes. The loss was due to efforts by fundamentalists connected with the Anaheim-based Traditional Values Coalition (TVC). This organization spearheads the politicized anti-gay fundamentalist movement in California.

In Irvine, located in conservative Orange County, voters approved the removal of sexual orientation from the city's human rights ordinance, by a vote of 11,500 to 10,300. The law was challenged by the fundamentalist Irvine Values Coalition, an offshoot of TVC.

In Tacoma, Washington, the city anti-bias ordinance passed in May, which barred discrimination in employment, housing and public service based on sexual orientation, was defeated by 14,100 to 13,300. The Tacoma ordinance was also challenged by right-wing fundamentalists claiming that it would encourage homosexuality and the spread of AIDS. Robert Guerrero, a spokesperson for the Committee to Protect Tacoma Human Rights, which fought for the ordinance, said "Enough is enough. This is war."

The opponents of gay rights legislation were able to turn the referendums into votes on lesbian and gay lifestyles. The triumph of homophobia and AIDS-phobia in the Bay area and in traditionally permissive San Francisco sends a dangerous message to the rest of the country.

-Keith Clark in *Philadelphia Gay News*; Michael C. Botkin in *Gay Community News*.

Texas report finds homophobic judge innocent, impartial

A report issued by a special "master" investigating the judicial conduct of homophobic District Court Judge Jack Hampton of Dallas, Texas has largely exonerated the judge of misconduct.

Hampton, who told reporters last December that he gave a relatively light sentence to a man convicted of murder because the victims were gay men, was found guilty only of having violated the judicial canon that prohibits judges from commenting on pending cases.

Gay and lesbian rights advocates, who had initiated the charges against Hampton, expressed outrage at the finding by the special master, Robert Murray. He had been appointed by the Texas Supreme Court to conduct a public hearing concerning Hampton's actions and to issue a report to the State Commission on Judicial Conduct. "I'm very frustrated," said David Bryan, legal director of the Texas Human Rights Foundation, the group that filed the original complaint against Hampton.

The charges against Hampton arose from remarks he made to the *Dallas Times Herald* after sentencing Richard Bernardski to 30 years in prison when he was found guilty of the May 1988 murders of Tommy Lee Trimble and John Lloyd Griffin. Bernardski and several friends had gone to the gay Oak Lawn neighborhood of Dallas to harrass "homosexuals." Witnesses said Bernardski shot Trimble and Griffin "execution-style" and bragged about the killings afterwards.

Hampton told a reporter that a mitigating factor in his sentencing was that the two victims were soliciting sex from Bernardski. "Those two guys that got killed wouldn't have got killed if they hadn't been cruising the streets picking up teenaged boys," he was quoted as saying. Hampton stated that he put prostitutes as well as gay men in a category of persons who are "less innocent" in their deaths than others. "If those boys had picked up two prostitutes and taken them to the woods and killed them, I'd consider that a similar case."

Hampton also told the Associated Press that the victims were homosexuals and had been trying to pick up teenaged boys. "Had they not been out there trying to spread AIDS around, they'd still be alive today. I hope that's clear."

Murray, a former judge, stated in his report on Hampton that Hampton would be impartial in any case involving a homosexual or prostitute as victim; that Hampton did not suggest that the life of a prostitute or homosexual was of less value than those of other individuals, and did not engage in "conduct that casts public discredit upon the judiciary or the administration of justice."

William Waybourn, president of the Dallas Gay Alliance, said "Nixon is not a crook, Hampton is not a bigot, and I'm not a queer. What do you expect when the foxes are in charge of the chicken coop?"

Waybourn and others have said that Hampton's ruling has led to increased violence against lesbians and gay men. Incidents in the 10-block radius around the site of the killing since Hampton's comments have included the murder of a gay man, the stabbing and severe injury of a lesbian, an attack on a gay man by four men who fractured his skull, and three incidents in which gay men were forced at gunpoint to undress and perform sex acts.

The commission is scheduled to meet Dec. 14 to decide whether to condemn or exonerate Hampton; some activists fear that Murray's report will encourage them to drop the proceedings without taking punitive action. Letters of protest may be sent to Robert C. Flowers, State Commission on Judicial Conduct, PO Box 12265 Capitol Station, Austin, TX 78711.

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Visions of the past, present & future

Tracing Rochester's gay/lesbian history

By Jeff Lehigh

The Rochester area has a history all its own, as does the gay community of Rochester. In this series of articles, we are going back through time to trace some of Rochester's gay and lesbian history.

It is difficult to trace gay history prior to the Stonewall riots, since there is very little concrete evidence to prove who in Rochester's early history really was gay. There are many rumors, but little if any physical or documented proof to confirm that these people were truly gay or lesbian.

George Eastman is one of many Rochesterians rumored to have been gay. Eastman was born in Waterville, New York on July 12, 1854. He was educated in Rochester public schools and started his Kodak company here. There are abundant rumors about Eastman and the identity of his supposed lover, but no printed evidence of his homosexuality.

Susan Brownell Anthony was born on Feb. 15, 1820, in Adams, Mass., and brought up as a Quaker. Her father was a pioneer cotton manufacturer. Her family moved to Rochester in 1845, but Susan B. Anthony left the city to teach in Canandaigua, returning to Rochester in 1848, after becoming interested in the temperance movement.

Anthony published a weekly women's suffrage newspaper called *The Revolution*. It ran from 1868 until 1870, when it ceased publication due to lack of funds. *The Revolution's* motto was "The true republic—men, their rights and nothing more; women, their rights and nothing less."

Susan B. Anthony wrote four love letters to Anna Elizabeth Dickenson, an anti-slavery orator and lecturer for women's rights. Dickenson, unlike many woman abolitionists, had taken up the *political* issues of anti-slavery, instead of approaching slavery from the "feminine" position of a mother or a moral reformer. Dickenson represented the new generation of young women who were able to do political work because of the precedent set by Anthony and the women's rights movement.

The first letter is dated Feb. 19, 1868, at the time when Anthony was publishing her newspaper. The second letter is dated March 18, 1868. Susan closed her letter to Anna, "your loving friend, Susan." The third letter was dated Jan. 15, 1869. Susan encourages Anna not to marry and to remain single.

Susan B. Anthony at 36, with bobbed hair. *(University of Rochester Library)*

In one letter, Anthony wrote "To tell the truth, I want to see you very much indeed, to hold your hand in mine, to hear your voice, in a word, I want *you*—I can't have you? Well, I will at least put down a little fragment of my foolish self and send it to look up at you."

Susan B. Anthony's final letter to Anna Dickenson was written 26 years later, and dated Nov. 5, 1895. Susan closed "Lovingly, your old and best friend—Susan B. Anthony." Anthony died in Rochester on March 13, 1906, worn out by her efforts to make the University of Rochester admit women students. The 19th amendment (women's suffrage) was adopted in 1920.

There is no clear-cut way to tell whether Susan and Anna were actually lovers, but in reading the letters, one can only conclude that their relationship was deeply loving, central, and committed, and therefore essentially lesbian, whether or not genital sexuality was involved.

In the next part of the series, we will travel back to the pre-Stonewall era, and to part of the post-Stonewall era in Rochester, to see how Stonewall affected Rochester in a positive way.

Evolution of a symbol: the pink triangle in history

By Jeff Lehigh

The pink triangle was first used by the Nazis in World War II, to identify gays in concentration camps. It was reborn in the '70s as an activist symbol that said "never again."

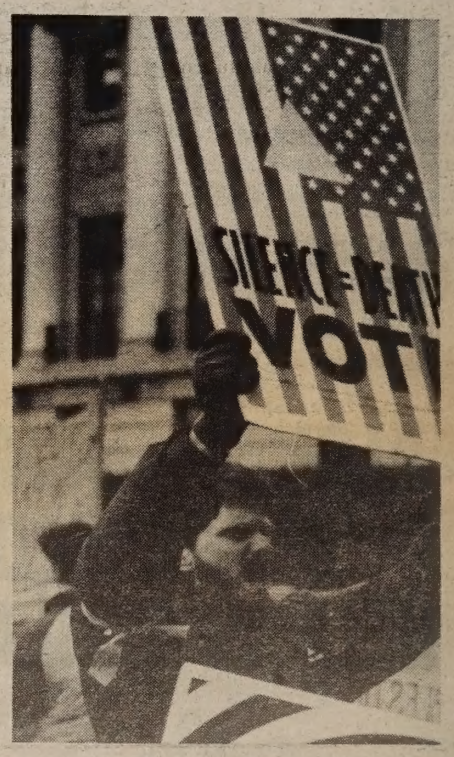
It is a fact that about six million Jews were killed in Nazi camps; an estimated tens of thousands of gay men and lesbians were also killed by the Nazis. The pink triangles worn by gays were about seven to eight centimeters wide, with the point downward. This translates to about two and three-quarters inches to about three inches wide.

Jews and homosexuals were not the only prisoners of the Nazis. Jews wore yellow triangles, gays wore pink, political prisoners (usually communists and socialists) wore red triangles, criminals wore green, emigrants wore blue, Jehovah's Witnesses wore purple, and gypsies wore brown.

The various triangles were stitched on each prisoner's left jacket breast, and on the outside right pant leg. Most of the other triangles were only five centimeters across, or almost two inches. These triangles also pointed down.

At the end of the war, people seemed to have forgotten—or did not want to remember—what had happened to lesbians and gays in the camps. In the '70s lesbian and gay activists used the pink triangle to identify themselves and to remember an almost entirely suppressed part of history. Since then, the pink triangle has been used as a symbol meaning "Silence = Death," with the point upwards. On one of the quilts from the Names Project a triangle with point downward was used, with the meaning "Action = Life."

The colors pink, lavender and purple have been associated with gayness and lesbianism throughout history. The pink triangle is only one of many gay community symbols that show pride, and at times call attention to the fact that the gay and lesbian community will not let history repeat itself. The pink triangle is also a symbol of hope for the future. Even though we cannot change the past, we can shape the future.



ACT UP member using pink triangle symbol at a Rochester protest in 1988.

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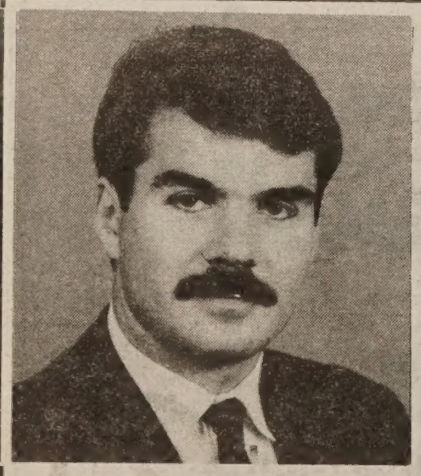
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What the E.C. & Gay Alliance mean to him

By Bob Owens

When I was asked, in conjunction with the fundraising drive, to write about what the Gay Alliance of the Genesee Valley means to me, I reflected upon my first tentative comings-out, complete with frightened phone calls to the peer facilitators and a quick visit to the Alliance offices where I spoke to no one. I remembered finding my first *Empty Closet* on campus and reading it behind closed doors.

These events are nothing beside the story I am about to tell. Something happened in the interim that makes my story seem trivial. A few weeks ago, I received a letter from a young gay man for whom the Gay Alliance of the Genesee Valley and the *Empty Closet* have been his only sustaining hope.

My young friend is a student in Iran. One can only imagine how difficult life has been in a country where homosexuality is punishable by death. The punishments of the state, however, do not stop the inevitable fact that some people are gay and lesbian.

While struggling with his own sexuality, my friend chanced upon a copy of the *Empty Closet* that someone had left behind in a library. He read the heading "New York State's Oldest Gay Newspaper." He broke into a sweat. How did it get into the library, he wondered. Was it a trap?

He secreted the paper in his small student apartment, and in halting English read it from one end to the other, while expecting the authorities to burst in at any moment. When he had finished, he began again. For nearly a year, it was his only contact with other homosexuals. He read the *Empty Closet* again and again and again until he had almost memorized the content. He became an acquaintance of Autumn Craft, Michele Moore and Martin Hiraga, to name a few.

Finally, after a year, he became brave enough to address a letter "Gay Alliance of Genesee Valley." We received it in September. I have now begun a regular correspondence with this young man. As you might imagine, he has questions about aspects of gay life that all of us take for granted. Eventually he and I will explore all of these topics together. For now it is enough for him to know that someone is here and that he is one of us.

He asked me to express his deepest thanks to the Gay Alliance without which there would be no *Empty Closet*. In the face of great adversity, it has given him the courage to be himself. This is what the Gay Alliance means to him.

The future home of the GAGV at 179 Atlantic Avenue. *Photo by Natalie Friend*

Hopes for growth & freedom in the '90s

By Claire "Chic" Parker

When asked "How do you envision the future of the Gay Alliance of the Genesee Valley?" I am overwhelmed! In December, 1987 the board approved a five year plan for the Gay Alliance. Under that plan, specific goals were stated which included increasing our membership; increasing our visibility in the community through our Speakers Bureau, Political Caucus, and Media Watch; increasing our service to the community through the Peer Facilitators, Alpha, Coffeehouse and a full-time paid editor of the *Empty Closet*; doing more outreach to eradicate homophobia; creating a societal environment that nurtures lesbians and gay men in such a way that they can be happy, openly homosexual and not suffer discrimination; relocating to a new space with street access, with handicapped accessibility, and with accommodations for all planned activities. These are goals that help support our vision.

And so you may ask — what is our vision for the Alliance and the community in the '90s?

-A CURE FOR AIDS

-A HOME FOR THE GAY & LESBIAN COMMUNITY

-A CLOSETLESS ROCHESTER, NEW YORK

Rochester—the city where each and everyone of us will be free to openly and even flagrantly proud to be gay.

Rochester—the city where the words lesbian, gay, dyke, faggot, queen, will be heard and respected by all.

Rochester—a city where fear of being who we are is transformed into welcoming warmly all that we are, have been, and will be.

-A GAY, LESBIAN, BISEXUAL COMMUNITY

A community in which we will embrace each other's diversity with care, dignity, and respect so that we are truly one in spirit.

-LEGAL EQUALITY FOR ALL WHO WANT IT

A city, state, nation that recognizes full legal homosexual marriages with all that is implied in that.

AND NOW—WHAT IS YOUR VISION FOR OUR COMMUNITY?

I ask that you consider the question seriously.

I also ask that you share your vision with your brothers and sisters so that we may find our commonness.

Finally, I ask for your continued support in working to bring to reality the visions and dreams of the Gay Alliance of the Genesee Valley.

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DEC

The Gay Alliance of Genesee Valley (GAGV) is located in the Genesee Co-Op, 713 Monroe Ave., upstairs on the left side of the building. Peer facilitators hotline, Sunday-Friday 7-9:30 pm, 244-8640.

FRIDAY 1

AIDS Awareness Day. Protest in Lafayette Park, Washington D.C., 11 am; civil disobedience in Pennsylvania Avenue, noon.
A Day Without Art. Remembering and mourning art community AIDS-related deaths.
Mark Turnbull and Shelly Kiener. Bossa nova, jazz and contemporary pop. Wild Seeds Bookstore and Cafe, 704 University Ave. 8:30 pm, free. 244-9310.
Out and About. Toronto weekend, through Dec. 3. 248-0843.

SATURDAY 2

Adventure Day. Gay Alliance Fund Drive benefit. Mendon Ponds Park, 10 am to 2 pm. Wear sneakers and warm, comfortable clothes.
Alternative Celebration Fair. Sponsored by Peace and Justice Education Center. 10 am to 4 pm, Asbury First Methodist Church, 1050 East Ave.
Rochester Gay Men's Chorus. 8 pm, Downtown United Presbyterian Church, 121 N. Fitzhugh St.235-2473.

FRIDAY 8

Rick Robbins. Top 40, contemporary. 8:30 pm, Wild Seeds Bookstore and Cafe, 704 University Ave., free. 244-9310.
Rochester Gay Men's Chorus. 8 pm, First Baptist Church of Rochester, 175 Allen's Creek Road. 235-2473.
1989 Christmas Project. Deadline for donations to provide Christmas baskets for 1000 area families. Sponsored by Action for a Better Community. 436-0522.

SUNDAY 10

Lesbian Writers' Group. 5:30 pm, Wild Seeds Bookstore and Cafe, 704 University Ave. For the January meeting date, call 473-1573.
Drag Show. Benefit for Gay Alliance Fund Drive. Sponsored by The Liberty, 117 Liberty Pole Way. 10 pm. Featuring Aggy Dune, Morgan, Jamie Blue, Donna Nicole, Ashley Nicole, Chihuahua Holiday, Chaka, Connie St. Helens, Kathy With a K, Ashley St. John, Prince, and a special guest: Miss GAGV!

FRIDAY 15

Abortion for Survival. Film, Wild Seeds Bookstore and Cafe, 704 University Ave., free, 8:30 pm.

SATURDAY 16

Hanukah Party. Sponsored by Nayim. 7:30 pm. For location call 546-1381.

FRIDAY 17

Women, Word and Song. A women-created and directed Christian worship service, 7:30 pm, Downtown United Presbyterian Church, 121 N. Fitzhugh St. 325-4000 or 442-0860.

SUNDAY 24

Candlelight Christmas Eve Service. 6 pm, Open Arms Metropolitan Community Church, 243 Rosedale St. 271-8478.

SUNDAY 31

Highstepping into the Gay Nineties. Winter fundraiser for Open Arms Metropolitan Community Church. Dinner 8 pm, dancing 9 pm-1 am. 243 Rosedale St. (off Monroe). 271-8478.
Living with AIDS Service of Hope.Greater Rochester Interfaith Network. 7:30 pm, Christ Episcopal Church, 141 East Ave.
New Year's Eve party. Men's Group. Call 442-5117.

JAN

SATURDAY 13

Auction. Benefit for Gay Alliance Fund Drive, sponsored by the Rochester Rams. 7:30 pm, Bachelor Forum. Call 325-6930.

MONDAY 15

Empty Closet copy deadline. For February issue. Articles, letters, non-camera-ready ads. For further January deadlines, call 244-9030.

FRIDAY 19

Unions Based on Love. Video by Dr. John Boswell. Open Arms MCC, 243 Rosedale St., 7:30 pm. Repeated 2 pm and 7:30 pm on Jan. 20. 271-8478.

FRIDAY 26

Karen Johnson. Folk music. Free. Wild Seeds Bookstore and Cafe, 704 University Ave. 244-9310.

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LAVENDER
PRODUCTIONS

ONGOING

SUNDAY

More Light Support Group for gay and lesbian people and friends, 12:30 pm, Downtown United Presbyterian Church, 121 N. Fitzhugh St. 325-4000.

Parents and Friends of Lesbians and Gays, St. Luke's-St. Simon Cyrene Church, 17 S. Fitzhugh St., 2:30 pm. Last Sunday. 392-4796.

Dignity/Integrity, St. Luke's-St. Simon Cyrene Church, 17 S. Fitzhugh St., 5 p.m. 328-9758.

Metropolitan Community Church, 243 Rosedale St., 6 p.m. 271-8478.

Rochester Bisexual Women's Network meeting and potluck supper, 6:30 pm. Second Sunday. Location, info: 244-7159.

Gay Men's Cooking Group, 7:30 pm. Fourth Sunday. 244-8640.

Men's Group meeting, Gay Alliance, 8 pm. First and third Sunday. 244-8640.

Gay Men's Alcoholics Anonymous, St. Luke's-St. Simon Cyrene Church, 17 S. Fitzhugh St., 8:30 pm. 232-6720.

MONDAY

Rochester Lesbian Action Coalition, Community Room, Pinnacle Place, 919 S. Clinton Ave., 7 pm. Accessible. Third Monday. Tanya, 256-1202.

Friends Support Group , sponsored by AIDS Rochester Inc. for friends of people with AIDS or ARC or who are HIV positive. AIDS Rochester, 20 University Ave., 7:30 pm. Second and fourth Monday. 232-3580.

Gay Women's Alcoholics Anonymous, St. Luke's-St. Simon Cyrene Church, 17 S. Fitzhugh St., 8 p.m. 232-6720.

TUESDAY

Rochester Lesbian and Gay Political Caucus, Gay Alliance, 7 pm. Second Tuesday. 244-8640.

Rochester Rangers social club, business meeting, 8 pm. Second Tuesday.

Rochester Gay Men's Chorus, Cavalry St. Andrews Church, 68 Ashland St. at 95 Averill Ave., 7:30 pm. 235-2473.

Lesbian parenting group, for current and prospective mothers. Fourth Tuesday. 385-4496.

WEDNESDAY

Rochester Women's Community Chorus, rehearsals, Pinnacle Place, 919 S. Clinton Ave., 6:30-8:30 p.m.

Gay Alliance board of directors meeting, Gay Alliance, 7 pm. Second Wednesday. 244-8640.

Mending Hearts, AIDS bereavement support group, 7:30 pm, Our Lady of Victory Church, 210 Pleasant St. 671-3777 or 248-3780.

Lesbian Resource Center, Gay Alliance, 7:30 pm. First and third Wednesdays. 244-8640.

THURSDAY

Presbyterians for Lesbian and Gay Concerns, Third Presbyterian Church, 4 Meigs St. (corner of East Ave.) 6:30 pm. First Thursday.

EDGE (Educating the Disabled in a Gay Environment), Rochester Center for Independent Living, 758 South Ave., 7 pm. Second and fourth Thursdays. 381-0739.

Potluck dinner and drop-in social for people with AIDS and ARC, HIV-positives and their friends, lovers and supporters. Christ Church, 141 East Ave., 7-9 pm. Bring a dish to pass if you can. Third Thursday.

Gay Alcoholics Anonymous, St. Luke's-St. Simon Cyrene Church, 17 S. Fitzhugh St., 8:30 p.m. 232-6720.

Rochester Historical Bowling Society, Clover Lanes, 2750 Monroe Ave., 8:30 pm. 467-0877.

SATURDAY

Pro-choice vigil/picket line, 9 am, Genesee Hospital, 224 Alexander St.

Alpha, gay/lesbian youth group for ages 16-20, 1-4 pm. First and third Saturdays. 442-2986.

Gay/Lesbian Al-Anon, First Unitarian Church, 220 S. Winton Rd., 7 p.m.

Gay Alcoholics Anonymous, First Unitarian Church, 220 S. Winton Rd., 7 pm.

Rochester Rams Bar Night. Every third Saturday. Bachelor Forum, 8 pm-2 am. 325-6930.

Affirmation, gay/lesbian Mormons. 442-3519.

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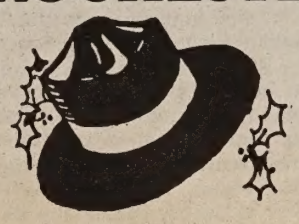

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Event courtesy of the Rochester Rams M.C.

Topfree: normalizing women's bodies

By Susan Jordan

City Court Judge John Manning Regan will render a verdict in the Topfree case on Dec. 13. Last month, four members of the Topfree group, Gail Neisner, Ramona Santorelli, Sue David and Nina Leibowitz, talked with the *Empty Closet* about the topfree issue.

EC: We won't know what the judge's verdict is until the 13th, so why don't we start by discussing the implications of both a negative and a positive verdict. First, suppose that Regan finds you innocent and also declares the exposure of person law unconstitutional; what would be the next step in obtaining women's right to go topfree?

RS: The District Attorney would appeal a favorable verdict and the case would go to the Court of Appeals and then the state Supreme Court.

NL: It's not likely that the exposure of person statute would be completely repealed; rather, the section relating to the exposure of women's bodies above the waist would have to be re-written. They would repeal the statute with the old wording, re-write the law to remove the prohibition against breast exposure, and pass the law in the new version.

EC: The worst possible result, on the other hand, would be that the judge finds you guilty and sentences you to 15 days in jail and a $250 fine. Would anyone be prepared to pay the fine?

NL: No. (General agreement)

SD: The worst possible scenario would be that we could all be in jail for Christmas.

NL: It's up to Regan whether or not to give us a stay. It's not likely that he will give us a jail sentence, but that's just my personal feeling.

EC: What effect would a negative decision have on the topfree issue?

RS: If the verdict is negative we'll appeal. But we need to win; if we want to change the law we need to test it repeatedly and successfully.

GN: In a sense, going through the courts at all is a big waste of time and money.

RS: We want to change attitudes, not just a law. In '86 we were found innocent based on the First Amendment—freedom of speech— and D.A. Howard Relin is appealing that decision. This time we're trying to win on the 14th Amendment—equal protection under the law. If we win, the law may not be repealed or re-written. It might just mean that in Rochester the law wouldn't be enforced. If we lose, we'll continue protests every year. I'd like to see 100 women out there removing their shirts. It's going to take a while.

EC: What about the third possibility—that he finds you innocent or dismisses the charges, but doesn't declare the law unconstitutional?

RS: It would be a victory for us but not for the issue.

EC: Were you surprised at the arrest last summer, and will there be another picnic next summer?

RS: I think most people were surprised.

GN: In '87 and '88 there were no police disturbances. Rochester police cruised by, decided we were no trouble, and left. But this summer we knew we were dealing with the Monroe County Sheriff's Department, so there was the possibility of an arrest.

NL: We're going to keep having picnics as a celebration.

GN: I'm not going to stop taking my shirt off.

EC: Do you see a change in public attitudes since the first protest?

SD: My attitude has changed! In '86 I didn't know what it was all about. I guess I've been educated since then. I took off my shirt and thought it was wonderful, but I didn't understand the implications of the issue.

GN: Just being a respected, professional person has given credibility to the issue among people I've talked with, at school, etc.

RS: I took off my shirt at the '88 Gay Picnic and lots of people were astounded. This year I cut two holes in my shirt and was selling tickets for the picnic raffle. A lot of lesbians were still shocked at seeing a woman's breasts in public.

GN: Lots of lesbians had a negative reaction. I guess it just means that sexism goes even deeper than homophobia.

NL: Letters to the paper are more extreme these days. The opposition is no longer the average person concerned about the issue, but the real extremists.

GN: At the Gay Pride Parade in New York City last summer, the day after we were arrested, we were walking beside a float filled with drag queens, leathermen, etc.—mostly men with their shirts off. We got on the float & took off our shirts and several of the queens freaked. They were saying things like "it's not appropriate." Here's a man in a dress telling me that my breasts aren't appropriate.

RS: We were both uncomfortable. Tension was building but I stayed on the float. It stopped for the two-minute silence and a man said to me "You get the hell off this float, you think this is a nudist camp," and so on. He was verbally violent and offensive. I remember standing there and saying to the crowd around us, "As you see there's dissension even in the gay community, but we're working on it." The men told me to shut up. I got off the float. Then I cried.

GN: It ruined the march for us, which we'd been enjoying up to that point for the diversity and spirit. One shirtless woman was marching along with earrings in her nipples, and she wasn't harrassed because she was "in costume" and "entertaining" the men. But to do it as a political statement for women is forbidden.

EC: At your trial one of the expert witnesses, Dr. Rita Freedman, talked about how the prohibition of women showing our breasts affects our lives. She mentioned lack of self-esteem, negative body image, bulimia, anorexia, alcoholism, and sexual dysfunction. Why do people get so upset by the sight of a breast?

GN: It's so threatening because it gives women permission to accept our bodies and selves in all our diversity.

SD: Little girls get the message early that "your body isn't OK." It's a secret, it's shameful, it has to be covered.

EC: What do you think lies behind this intense desire of the patriarchy to declare the female body an obscene object? Rita Freedman made an interesting parallel with Iranian society in which women's entire bodies must be veiled and covered. Do you see links between fundamentalist Islam and fundamentalist Christianity in attitudes toward women?

Ramona Santorelli talks to the media at the Topfree picnic on June 24.

Sue David and Gail Neisner in custody at Durand-Eastman Beach. *Photo by T.L. Cvetan*

GN: Topfree is right up there with pro choice. We control our bodies, not the law or the police. It's all about oppression and keeping women in our place.

NL: The easier it is for us to be strong and mobile, the freer we are. Men want us to be bound, not active and able to take care of ourselves.

EC: Women's breasts may be legally exposed to entertain men or bring them financial profit. Isn't it all basically a question of who owns women's bodies?

RS: Yes. It's related to growing up. Little girls are trained to be submissive. There are immediate personal reasons for me taking off my shirt, but the really important longterm goal is for girls to grow up with better self-image, and feeling free to accept themselves and their bodies—whatever shape and size they are.

EC: Some women have called the topfree issue trivial in comparison with other issues like abortion, rape, battering, economic justice and so on. What's your response to that criticism?

SD: It's all connected.

GN: We're challenging the constitution to give equal protection to women. This gives visibility to sexism in all its forms.

RS: Normalizing women's bodies isn't trivial.

EC: Why is topfree more accepted in Europe? There's certainly sexism in European societies.

GN: They're less sexually repressed.

RS: Over 20 years ago the same battle went on in France, and now it's pretty well accepted.

EC: Is it reasonable to ask men not to eroticize women's breasts?

RS: We're not saying breasts aren't erotic.

NL: Because it's sexual in their minds doesn't mean they have a right to control us.

SD: Women's breasts are basically for nurturing children.

RS: Breasts aren't primary sexual organs like the vagina and penis. They're secondary sexual characteristics. Ankles are regarded as sexual in Indonesia, and every society has certain sexual associations. To take off our shirts doesn't mean that men can take off their pants.

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Radical Faeries focus on death as transformation

By Ariel

The faeries celebrated the fall equinox twice this year. During the usual Labor Day gathering, a second one at Halloween was proposed. The written announcement which followed some weeks later suggested that the spiritual focus be "death as transformation." It also pointed out that we would be playing in the energies of a new moon.

My anticipations were fairly standard—a weekend retreat with gentle men . . . a time/space set apart in which to simply *be* . . . a spiritual play group with which to attend to whatever the Goddess should present . . . and so it was.

The nights were cool, the days unseasonably and wonderfully warm. For extended periods the air was absolutely still. One could lie under clear blue skies without the deceit of clothes and expend no energy in maintaining body temperature.

Greeting friends, walking in the fall woods, taking one last cold swim, and cutting wood for the fireplace preceeded supper on the first day; a bonfire with singing and dancing to drums and flute and bells followed. The next day flowed from dawn to breakfast to conversations to a sharing circle to a mask-making workshop to a mutually exchanged massage to a nap to a ritual to a cuddle to sleep.

The sharing circle was on the lawn, many dressed in the sky and wind and sun-screen lotion. We seemed to dwell more than usual on AIDS. One man spoke of his struggle to accept that he is HIV positive, and that his lover was that weekend moving out of their home. Another proposed that we (as a gathering) devise some way to be more fully supportive of faerie PWAs who find themselves in financial and other straits. Some protested that since they spend most of their working time dealing with AIDS and PWAs they wanted a vacation from these concerns.

The mask-making activity was an extension of the circle. The water, plaster-impregnated gauze, vaseline and other supplies were brought out. Earlier I had shared my reluctance to make a mask, saying that I had spent too many years, too much effort, experienced too much pain and loss in coming out, in taking off a mask, to want to put one back on. Someone suggested that a mask might be made for the sole purpose of ritually destroying it, thus recapitulating the transformations of the coming out process. I decided to make a mask.

The instructor modeled the process on me. The first strip of wet gauze covered my face from the tip of the nose up; the next from just under my nose to just around the curve of my chin. These were pressed gently close to the skin, and into the depressions of eyes and lips, and closely about the nose. Then additional layers of gauze, and waiting for the top surface to lose its gritty character and be able to be smoothed. Then waiting for the plaster to cure and firm up enough to be removed. Twenty minutes in all.

My initial reluctance did not completely vanish. It became a floor on which walked my dislike of being temporarily blinded. At my request someone held my hand until it was time to remove the mask. My ambivalence increased —I was reluctant to reveal my face and I wanted to be rid of an itchy blindfold. I was not immobilized for long; with a slight tug at the edges the mask fell off into my hands.

I helped the man who held my hand make his mask. When we had set our masks in full sun to dry we wandered off to the far end of the field to continue more privately the dialogue we had begun in sharing the mask-making experience. We spoke with words and touch of cabbages and kings, family and work, spirituality and sexuality until the sun was masked by trees and the air cool enough to require again the deceit of clothes.

Patriarchal faith traditions having been set aside as inimical to the full flowering and celebration of our masculine and feminine selves, the faeries must design rituals in celebration of a gathering's theme. We draw from pagan traditions and our own life experiences. At this gathering we divided into four groups—earth, air, fire and water, according to sun signs—each group responsible for designing some activity expressing "death as transformation."

When the sun had set and darkness was complete we came together, joined hands, and in the light of a few torches, quietly centered ourselves to here/now. We were invited by the earth folk to quietly and slowly dance "ring around the rosie. . . ." In the brief few moments it took to reform the circle after we "all fall down," individuals were pulled away from the circle by darkly clothed specters. The children's game had become a dance of death, a dirge; the circle got smaller and smaller until there was no one left to sing and dance.

When we were pulled away from the circle we were led to an enormous leaf pile. It didn't take long for the group to succumb to the temptation to play roughly and noisily in the leaves—counterpoint to the dirge.

The air folk formed us into four lines in two V-shapes and led us running down the field, flapping our arms and honking like geese migrating south for the winter. At the far side we were invited to reform our circle and dance individually to flute and drum around and around until we were too dizzy to stand.

The fire folk organized us into a single line in which to slither as a snake across the field until we paused to shed a skin. This was symbolically accomplished by turning the line itself inside out—the lead person turning around and crawling through the tunnel of legs of the persons in line, and rejoining the line at the end, followed in turn by all other members of the line.

The water folk led us down the road across the bridge over the stream from the pond. Feeble flashlight illuminated to eerie effect rocks and streambed sparkling with mica. There our circle reformed, and with easy dignity and solemnity we were invited to consider that this mortal life is temporary, that death comes unbidden and seemingly at random. As this narrative continued individuals were led away from the circle to a narrow path between two broad long strips of cloth billowing close to the ground and back across the bridge. When all had crossed we reversed this mythic death by sharing a common cup of salty water, a traditional elixir.

The ritual closed with a group hug, an oooooooommmm and shout, and several rounds of one of the Goddess chants. Supper followed, and later a costumed Halloween dance. I cuddled with a friend at the fireplace as he told of a 13 month bicycle adventure across and around the country.

The following morning and afternoon were filled with leisurely conversations, a closing circle, and a long walk with my mask-making partner to the beaver pond. Again the sun and air were perfectly tempered for comfort, creating an ambience of well-being and serenity almost beyond imagining; a physical expression of the social ambience of the gathering itself.

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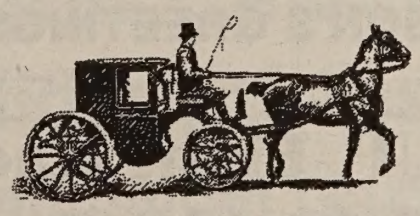

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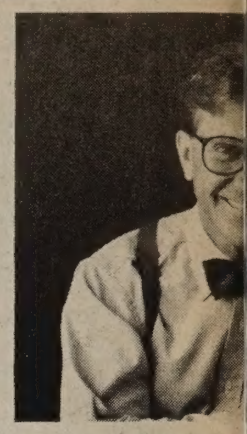

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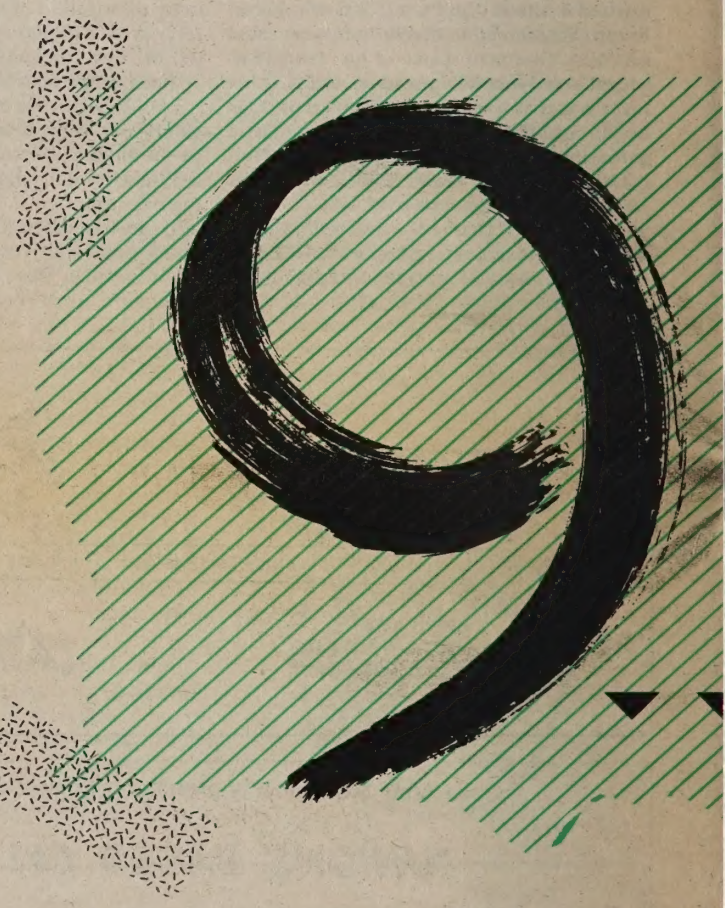

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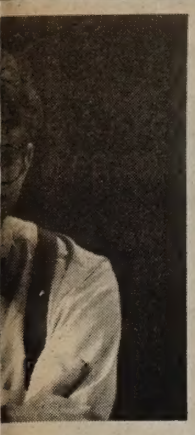

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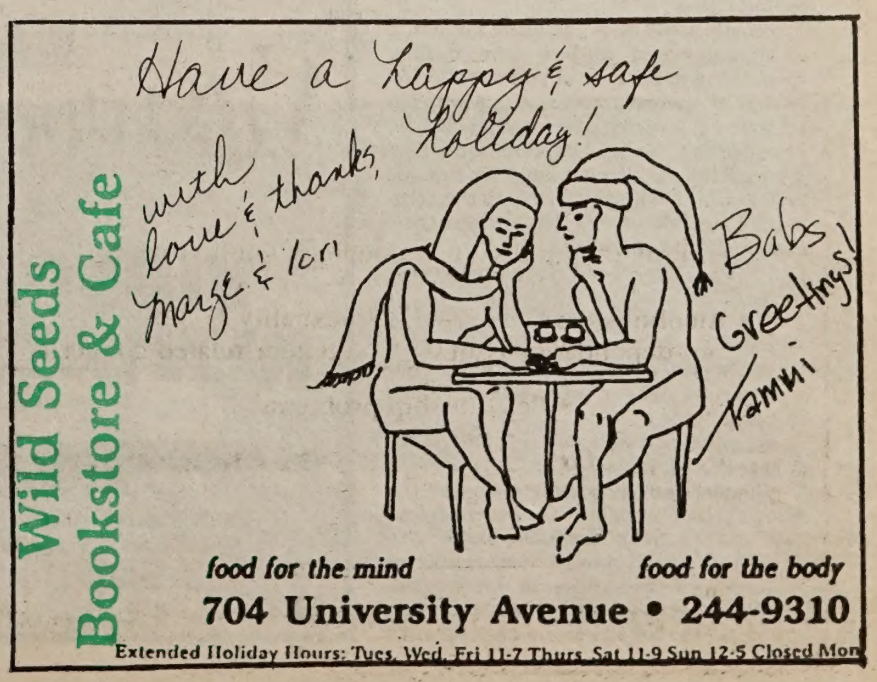
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AIDS: perspectives from writers, survivors and physicians

By John Roberts

Susan Sontag, in her much acclaimed *AIDS and Its Metaphors*,(1) describes the awareness which first caused her to write her prior study of cultural attitudes toward illness (*Illness as Metaphor*) as follows: "The metaphoric trappings that deform the experience of having cancer have very real consequences: they inhibit people from seeking treatment early enough, or from making a greater effort to get competent treatment. The metaphors and myths, I was convinced, kill. . . *Illness as Metaphor* is not just a polemic, it is an exhortation. I was saying: Get the doctors to tell you the truth; be an informed, active patient; find yourself good treatment, because good treatment does exist."

It is perhaps unsurprising that Sontag eventually discovered that the same cultural myths, in this case the myth which encourages people to remain unaware of their HIV status (as if postponing the knowledge of one's HIV status would magically postpone the progress of the virus), or of seeking competent and available treatment after discovering that they are HIV+, required a further exhortation—*AIDS and Its Metaphors*— which encourages a positive and aggressive response toward this syndrome.

It is far too easy today, particularly with the attention the media has lavished upon AIDS as "fatal" and "incurable," to believe that this is a health problem about which one can, or should, do nothing. That is far from true. Though there currently exists no cure for AIDS, even as there is no current "cure" for cancer, there do exist a number of medical treatments and new drugs which have been demonstrated to postpone or prevent the progress of the diseases associated with AIDS. This is information which has received far too little public attention.

This change, occasioned by the progress of medical research, is one which needs strong and continued emphasis. People affected by the human immuno deficiency virus have realized a passive and inactive response to this syndrome only increases the threat to one's health. This change in perceptions, first appearing among persons directly affected by HIV, can be seen in the positive pronouncements of the National Association of People with AIDS. In 1983, at the Denver AIDS Forum, the Association issued the following statement: "We condemn attempts to label us 'victims,' which implies defeat, and we are only occasionaally 'patients,' which implies passivity, helplessness, and the dependence on the care of others. We are 'people with AIDS.'" (2)

In 1987, at the March on Washington for Lesbian and Gay Rights, the Association—positively proclaiming the advances made in the intervening years and the necessity of aggressively dealing with AIDS— declared that they wished to be known as "people *living* with AIDS."

The Rochester area is fortunate to have a new health care facility, Community Health Network (CHN) located at 758 South Avenue (716-244-9000), which was created specifically to change people's perceptions about HIV and to offer the finest in state-of-the-art health care. Dr. William Valenti, the founder of CHN, agreed to speak with the *Empty Closet* about the facility and its philosophy of health care.

EC: What is the organizing philosophy behind CHN?

Valenti: CHN is, as the name implies, a community-based medical care facility, specializing in the care of persons affected by HIV. We wanted to move care out into the community, to place patient care and convenience first. Today, HIV care doesn't require prolonged hospital stays. We care for people who are living actively in the community and believe that that is where their care ought to occur.

EC: What kind of care is available to people at CHN?

Valenti: We can provide the best and most current treatments available: AZT, ddI, Fluconozole, aerosolized pentamidine—and a concerned and comprehensive approach to patient care.

EC: What do you mean by "comprehensive care?"

Valenti: CHN is organized around the principle that the care of the patient comes first, and that anything which promotes patient health and convenience should be available here. In addition to direct health care, provided by two physicians (Valenti and Dr. Steve Scheibel) currently on staff, CHN also has, on a full-time basis, a nurse-clinician (Carol Williams), a social worker (Sidney Metzger), and will soon have on site—full-time—a case-worker from AIDS Rochester and a drug counselor from RESTART. Additionally, we will soon have operating a pharmaceutical dispensary which will allow patients to get their medication here as well. We also have a patient library that provides educational materials to enable patients to understand AIDS and to keep them informed of the medical advances being made.

EC: What is the central principle of health care at CHN?

Valenti: The central principle, the message we want to get to the public, is that early intervention is the most successful and important factor in successfully treating people with HIV. The message that the earlier people seek care the healthier they will be, is one which we try to emphasize again and again.

EC: I assume, from your statement, that you advocate early testing for HIV.

Valenti: Yes, yes! There is nothing to be gained, and much to be lost—one's health—by remaining unaware of your HIV status. The earlier one knows *and* seeks care, the more successful that care will be. This is something which many people don't seem to fully grasp. The best treatment and care which we have to offer is enhanced and made more effective the earlier it is sought.

EC: Does CHN offer HIV testing?

Valenti: Yes, certainly. We offer confidential testing and urge everyone who thinks they may have been exposed to HIV to seek testing as early as possible. All you have to do is call, and CHN can schedule you for a test.

EC: Is there a fee for the test?

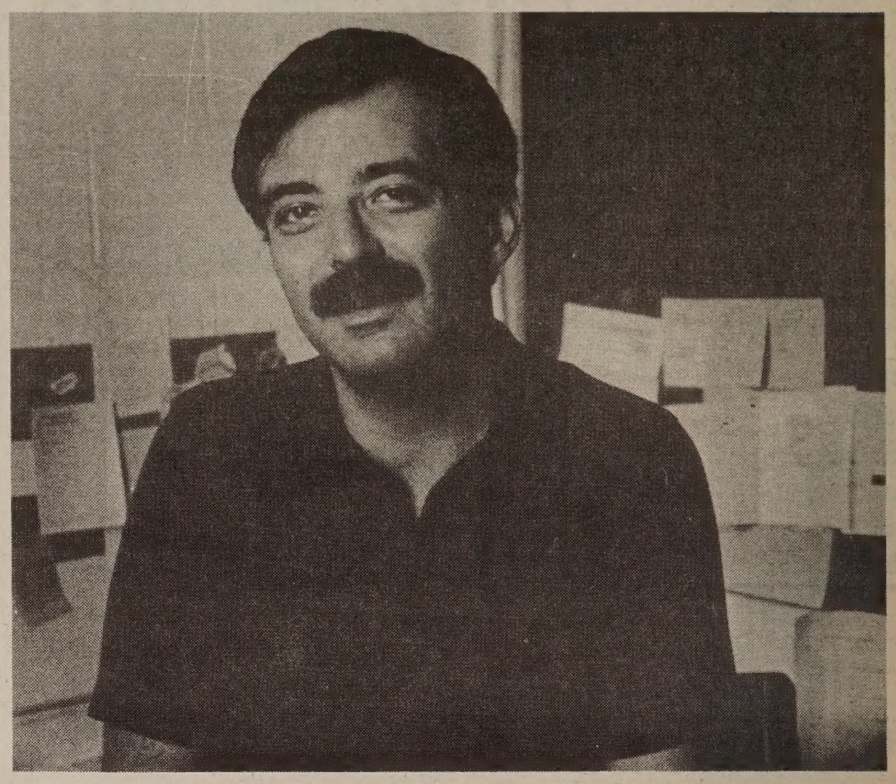
Valenti: We have have a sliding fee scale which makes adjustments depending on the patient's ability to pay. But I would like to add that CHN's approach to testing is governed by the idea that testing is not an isolated event; it should be followed, where appropriate, by care, immediate and comprehensive care, and that is what we offer—in fact, complete care is the specific mission of CHN. We accept patients regardless of the type of insurance they have or their ability to pay.

EC: Why is early timing so important?

Valenti: Because the care of persons affected by HIV is strengthened and made more successful the earlier it occurs. It is commonly believed that the normal progress of AIDS involves a necessary and unavoidable progress from asymptomatic infection (people who are HIV+ but are not sick), inevitably to the symptoms and diseases associated with AIDS, followed by death. This is *not,* however, the "normal" progress of AIDS. What I have just described to you is what happens to people who don't get tested early and who don't seek medical care. That's not "normal;" that's dangerous and taking an unnecessary health risk. In other words, the progress from asymptomatic infection (being HIV+) to full AIDS is only inevitable for people *who don't seek health care and who don't seek it early.*

EC: Could you summarize the philosophy of CHN?

Valenti: Certainly, CHN provides care in a community-based setting because that is where the people we care for are living, and I should emphasize *living.* We offer comprehensive and complete care which puts the patient and patient health first, and which recognizes that successfully living with HIV involves a number of concerns which our staff is prepared to address. Early intervention is the key—the earlier you are aware of your HIV status and seek care, the better that care will be. CHN is a health care facility, and that's precisely what we do: care for people's health.



Dr. William Valenti of Community Health Network.

Notes

1. Farrar, Straus and Giroux, 1988. The quotation following appears on pages 14 and 15.

2. These statements are quoted from Jan Zita Grover's analysis of the vocabulary associated with AIDS and the insidious effect the imprecision of the current media vocabulary has upon our thinking about AIDS: "AIDS: Keywords," in *AIDS: Cultural Analysis/Cultural Activism,* Ed. Douglas Crimp (Cambridge, Mass.: MIT Press, 1988).

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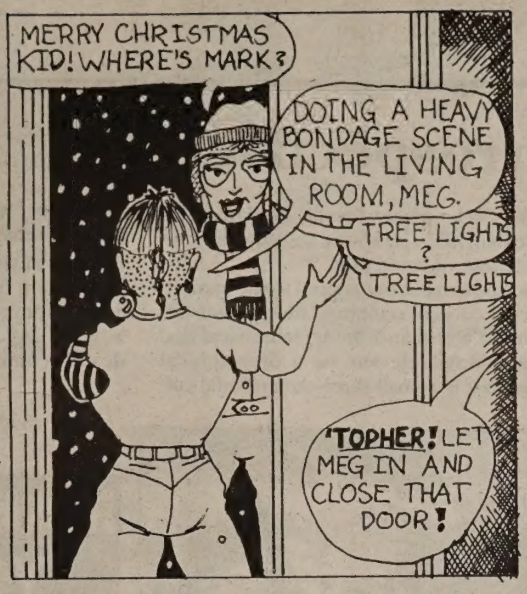
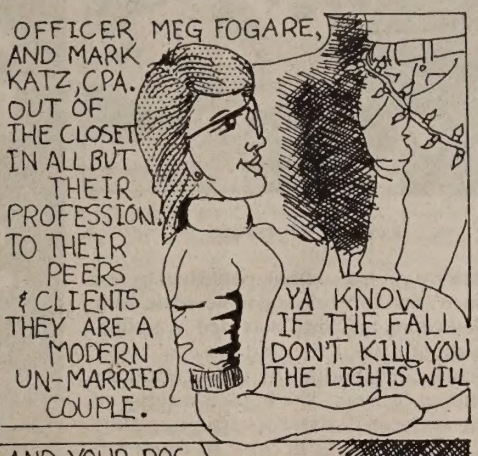

MERRY CHRISTMAS KID! WHERE'S MARK?
DOING A HEAVY BONDAGE SCENE IN THE LIVING ROOM, MEG.
TREE LIGHTS?
TREE LIGHTS
'TOPHER! LET MEG IN AND CLOSE THAT DOOR!


OFFICER MEG FOGARE, AND MARK KATZ, CPA. OUT OF THE CLOSET IN ALL BUT THEIR PROFESSION. TO THEIR PEERS & CLIENTS THEY ARE A MODERN UN-MARRIED COUPLE.
YA KNOW IF THE FALL DON'T KILL YOU THE LIGHTS WILL

CHRISTOPHER KATZ, MARK'S 16 YEAR OLD NEPHEW. 'TOPHER'S INTERESTS INCLUDE PINK FLOYD, BODY-BUILDING, AND CLASSICAL LITERATURE.
I WONDER IF ARNOLD SCHWARZENEGGER WOULD FIT UNDER THE TREE?

DON'T LOOK NOW BUT EITHER YOUR UNCLE HAS ALOT OF STATIC OR HE'S IN LUST!
IF THEY DON'T STOP, WE'LL MISS OUR BIG PREMIER! GUYS!
NO PROBLEM.
SCRATCH SCRATCH

Ladies & Gentlemen ALL

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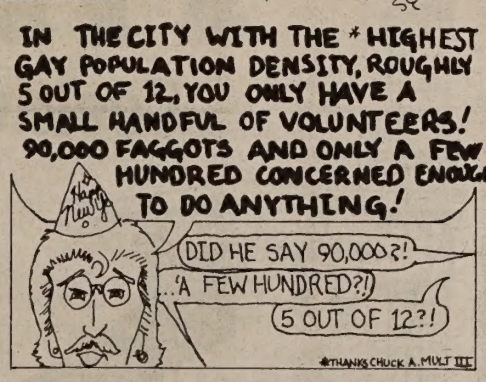
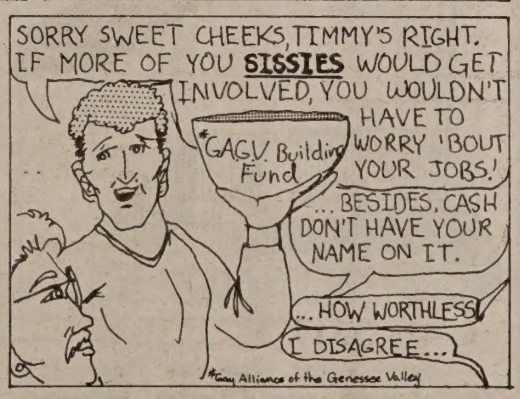
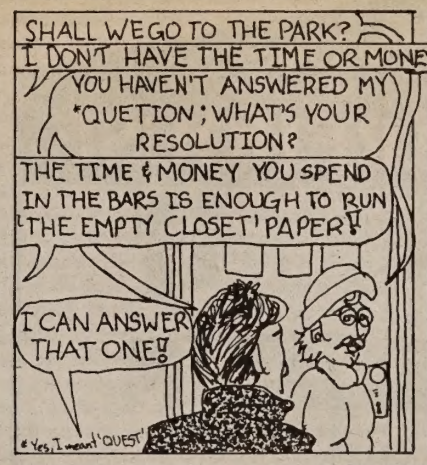
January 1990

By RAM

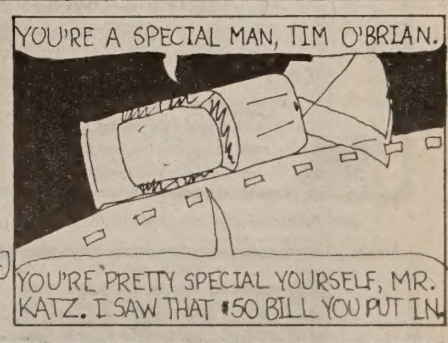

IN THE CITY WITH THE *HIGHEST GAY POPULATION DENSITY, ROUGHLY 5 OUT OF 12, YOU ONLY HAVE A SMALL HANDFUL OF VOLUNTEERS! 90,000 FAGGOTS AND ONLY A FEW HUNDRED CONCERNED ENOUGH TO DO ANYTHING!
DID HE SAY 90,000?!
..A FEW HUNDRED?!
5 OUT OF 12?!
*THANKS CHUCK A. MULT III

HEY, BUDDY! I WORK A FULL TIME JOB AND I CAN'T AFFORD THE TIME! EVEN IF I HAD THE TIME, I WOULDN'T BE ABLE TO RISK MY WORK FINDING OUT ABOUT ME.


SORRY SWEET CHEEKS, TIMMY'S RIGHT. IF MORE OF YOU SISSIES WOULD GET INVOLVED, YOU WOULDN'T HAVE TO WORRY 'BOUT YOUR JOBS!
*GAGV Building Fund
... BESIDES, CASH DON'T HAVE YOUR NAME ON IT.
... HOW WORTHLESS!
I DISAGREE...
*Gay Alliance of the Genesee Valley


SHALL WE GO TO THE PARK?
I DON'T HAVE THE TIME OR MONEY!
YOU HAVEN'T ANSWERED MY *QUETION; WHAT'S YOUR RESOLUTION?
THE TIME & MONEY YOU SPEND IN THE BARS IS ENOUGH TO RUN 'THE EMPTY CLOSET' PAPER!!
I CAN ANSWER THAT ONE!!
*Yes, I meant 'QUEST'

THIS SAINT WHO RENTS MY ATTIC RESOLVED TO STIR UP SOME POLITICAL INVOLVEMENT IN THE COMMUNITY!!
Marry him now, my neice, with your Aunties full blessing!!



Arts Talk

Zigs and Zags: A Lyman Piersma retrospective

By Eric Bellmann

When an artist dies, the audience, society, the rest of us are denied the continued creative efforts that are the result of that person's unique combination of talent, experience and point-of-view. At the Pyramid Arts Center, 274 N. Goodman, we can see through Dec. 30 a remarkable series of paintings on paper created by Lyman Piersma during the last two years of his life.

Piersma was awarded a Master of Fine Arts degree from RIT in 1976, and lived in New York City where he worked at Pratt Institute. The handsomely mounted exhibit, curated by Pyramid's Artistic Director John Worden, was initiated by friends of the artist, including J. Catherine Bebout, Jo Hunt Piersma, and Glen R. Smith.

Piersma was highly regarded. An obituary appeared in *The New York Native*. There is no element of anger or criticism in this exhibit, no words to alarm the National Endowment, no homoerotic images that the impressionable need be shielded from, no symbols held sacred by public officials in South Carolina or California. There is instead a series of splendid paintings, and some sorrow.

Three small paintings serve as a point of embarcation for the rest of the exhibit. Primarily black, formed in part by a mesh-like silkscreen background, each has in its colored core a *zig*; a jagged, energetic mark, perhaps a private symbol which becomes a dramatic focal point, a lightning bolt or genesis. The *zigs* and *zags* form the dominant element in each of the 20 large (about 38" by 50") paintings that line the remaining three walls.

The paintings are different from one another, some dark, some bright, yet they form a single entity, in part because of the almost-too-narrow space between them. I like the consequent fluid interaction, for it underscores the importance of considering an artist's body of work, not individual pieces. And, too, these paintings are clearly a serial effort. Through each one finds common elements or concerns: textured layering of paint, diagonal lines, skewed rectangular forms, pockets of brilliant color in odd corners. The subject of these paintings is Art itself. There is no subject matter discreetly abstracted; the paintings are about shape and texture and color, and they are also about the process of making paintings; there are brush strokes, drips and blots, drawn lines. The paintings are about a man painting. All things considered that is quite thrilling.

These are heavily worked paintings which means they are layered, the result of many work sessions, earlier versions obscured underneath. The man liked to paint, I think, intoxicated perhaps by the creative process. The distribution of form, the design of each, varies, and some will prefer certain images over others, but they are largely all of a piece and that's as it should be. Of course there is elegant composition, sophisticated design. The man was a practiced, practicing artist. The color is pure and strong, not lyrical or evocative; the forms are large and assertive. The more you think as you look, the more an eerie feeling settles in. How did Lyman Piersma find the time and energy to make these images? The works date 1987 and 1988. He died in 1988 and it seems they were produced during his illness.

Frederick Ted Castle, an author of two novels, writes in the exhibit brochure, which is as fine a memento mori as you will encounter, that Piersma's 20-year-long ambition was to understand the nature of space, and that many paintings ". . . share a quality of being like a high view of aspects of the earth." His comments are a generous and useful guide to viewers unfamiliar with art, and a warm, insightful tribute to a creative person, his friend. Included is a quote from Piersma: "The places I make allow me personal extension. I relish the absolute uncomfortableness of existence."

Also shown, but not central to the exhibit, are a collection of sculptural objects, fetishes of painted wood and shells, whimsical and obscure. More relevant on a biographical level at least is a small three-dimensional collaborative project, a book published by the Women's Studio Workshop in Rosedale, New York. "Going to Camp," subtitled "A Meditation about AIDS, Exile, and Personal Loss," contains contributions by artist/colleagues including Piersma. The book is a series of open connected boxes containing oddly placed images, some in color. Its exterior is the same mesh-like grid that I noticed on the three small paintings.

Lyman Piersma

It's clear Lyman Piersma knew what was happening around him. The sad resolution of his life, and this tribute to his art, are both very much signs of our times. The truth is that his life continues to have impact; witness the statements by his friends in the exhibit. The paintings live too.

The handsome brochure with photographs, quotes and statements is a tribute to Lyman Piersma and, by extension, a testament from those who knew him, loved and admired him. He was not alone. This is what any one would want, despite his death's coming far too soon.

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Bookbriefs: of time, Latin America & poetry

By Susan Jordan

Dykes to Watch Out For 1990 Calendar by Alison Bechdel; Ithaca, N.Y.:Firebrand Books, $8.95.

We dykes to watch out for can plot our adventures for 1990 while simultaneously following the adventures of Mo, Harriet, Toni, Clarice, Lois, Ginger, Sparrow and the rest of Alison Bechdel's gang. Their lives and hang-ups bear a satirical resemblance to ours, focussing as they do on sex, love, relationships, coming out to parents, street harrassment, gay pride, toxic chemicals, music festivals, nuclear warheads, cats, money, burn-out, and all the other things which will no doubt continue to plague and entertain lesbians in the '90s.

The Gay Desk Calendar 1990 by Michael Wilhoite; Boston:Alyson Publications; $10.95.

Gays and lesbians will also be able to keep track of our over-commitments with this desk calendar, which contains Michael Wilhoite's caricatures of numerous out and closeted forebearers and contemporaries, from J. Edgar Hoover (what were he and Clyde Tolson *up to?*) to Lizzie Borden (we all know what she was up to with that axe, but what about that actress?). This desk calendar offers more space for writing down memos than the Dykes to Watch Out For wall calendar, but its comparatively large size makes it less convenient than it might be for stowing in pockets, bags, and crammed briefcases.

You Can't Drown the Fire: Latin American Women Writing in Exile. Edited by Alicia Partnoy; Cleis Press, Box 8933, Pittsburgh PA. 15221, or P.O.Box 14684, San Francisco, CA. 94114; $9.95, 258 pp., 1988, paper.

This anthology deserves a full length review of its own. Every North American should read it to learn what our country is doing to Central and South America. Even for those who have long opposed our government's policies, it is eye-opening and radicalizing to read these first-hand accounts of life and death under the fascist dictatorships, death squads and institutionalized poverty which our tax dollars are supporting in the name of "anti-communism."

Reading this book is also an inspirational experience. The voices of women undergoing the ultimate in repression, who nonetheless have survived to continue the fight for freedom, are the voices North Americans need to hear—voices that our government is trying to silence.

The first story is that of Rigoberta Menchu, a Quiche Maya of Guatemala. Indians' voices are especially silenced, often by other Latin Americans, who are trained to identify as "Spanish" and to reject the ancient and sustaining heritage of their Indian ancestors, the earth-connected and spirit-centered traditions still maintained by nations such as the Maya.

Two of Rigoberta Menchu's brothers got sick (one because of toxic agricultural chemicals), and because there is no medical care for the poor in countries supported by our government, they died. Her parents were killed in the repression following the C.I.A. takeover of Guatemala in 1954. In 1979 her youngest brother, age 16, was kidnapped and tortured. With other victims he was then displayed to the people, who did not dare to show any sign of recognition to their relatives for fear of being immediately shot down as "communists." After the prisoners had been displayed for several hours, they were burned to death in front of their families.

The last testimony in the anthology is that of Carmen Batsche, another Gutalemalan woman who lived for some years in Argentina. She is a human rights activist, which is grounds in itself for immediate execution; her sister was one of the disappeared ones in Argentina in 1976, while her mother disappeared in military custody in Guatemala in 1982.

In between these two stories come the voices of women from Chile, El Salvador, Colombia and other countries. Not all the narratives, letters, essays and poems deal with accounts of atrocities; they also speak of history, political analysis and hope, such as the poems of a little girl in a refugee camp in Honduras, who was teaching adults and other children how to read. The editor has lost contact with that particular child, but the message this book sends is one of courage: you can't shoot an idea; you can't silence the truth forever; you can't drown the fire in human hearts.

YOUR FIRST RESOLUTION COULD BE TO ASK FOR A RAISE AT WORK. YOU KNOW THEY DON'T PAY YOU WHAT YOU'RE WORTH!
TIKKA TIKKA TIK
...AND NUMBER TWO COULD BE TO BECOME MORE POLITICALLY ACTIVE!
OKAY! AND MAKE NUMBER THREE TO FIND A NEW GIRLFRIEND WHO ISN'T CONTROLLING, ANAL-RETENTIVE, OR DRIVEN BY LIBERAL GUILT.
THERE YOU GO! SEE, IT'S EASY ONCE YOU GET STARTED! DOES 'ANAL-RETENTIVE' HAVE A HYPHEN?

From the *Dykes to Watch Out for 1990 Calendar.*

Healing Heart by Gloria T. Hull. Kitchen Table:Women of Color Press, P.O. Box 908, Latham, N.Y. 12110; 140 pp., paper, $8.95, 1989.

Gloria Hull, a leading scholar in the field of Black women's studies, is also a gifted poet. Her poems are rooted in family, in the "taste of Mother Love," but she does not idealize or sentimentalize the family: "Perhaps I never wanted/ to be born/ into that family/ they tried to sweeten/ my infant spirit/ fed me sugar/ and still more sugar/ all it did/was poison me."

Nonetheless the strength of her mother's love and protection enable Hull to move out from her mother's kitchen into the world, toward "friends and other lovers," toward Jamaican travels, and toward understanding her struggles and those of the people around her.

Hull's poems are clear and realistic, with short lines sometimes consisting of a single word. Her voice is strong and straightforward, and those put off by abstract and symbolic poems will find her work accessible. These poems take their strength from generosity and the healing power of love.

Open Hand Cookbook: feasting with friends

By Susan Plunkett

The Open Hand Cookbook compiled by Robert C. Schneider. New York: Pocket Books, 1989; $18.95, 304 pp., cloth.

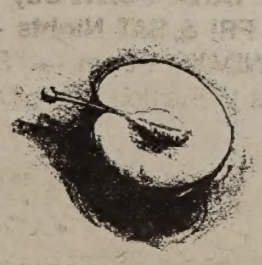
Project Open Hand is a San Francisco organization which provides high-quality meals to people with AIDS who have difficulty marketing and preparing food for themselves; during the earthquake they also supplied many others in need with their gourmet meals. A share of the proceeds from this cookbook will go to Project Open Hand, which is currently planning new chapters in 12 cities around the country.

As a professional cook, my verdict is that this is an exceptionally good book. California chefs and cuisine are well-known; this book includes such famous and talented chefs as Ken Hom, Joyce Goldstein, Marion Cunningham and Alice Waters. Each chef invented a seasonal dinner to feed to their closest and dearest friends. Some of the recipes are influenced by a global range of cuisines: Japanese, Chinese, Thai, Italian, Mexican, Moroccan and more.

These are wonderful recipes; I was very impressed. I got started cooking for my friends, and trying out new things to please them—that's how I learned. So I can identify with this book and its loving intent, which is even more important than the recipes.

Skimming through the book we can find everything from baked salmon and asparagus with raspberry mayonnaise, to green garlic and potato soup with grilled sourdough bread. I'd like to try making the soft polenta (a type of Italian cornbread) baked with gorgonzola, pine nuts and green onions, or the strawberries in rum cream.

Most of the recipes are not too complicated, and the directions are easy to follow. The book's attractive design makes it a pleasure to handle. The *Open Hand Cookbook* would be an excellent holiday gift for both accomplished and aspiring cooks.



Sure of You: Maupin's final *Tales of the City*

By Mike Blubaugh

Sure of You by Armistead Maupin
New York: Harper & Row. $18.95
Also in this series from the same author and publisher (each is available in softcover for about $10): Tales of the City; More Tales of the City; Further Tales of the City; Babycakes; Significant Others.

With yet another spicy frolic up and down the hills of San Francisco, and around the twists of the heart, Armistead Maupin has brought his exuberant *Tales of the City* series to an end.

The whole series is a witty romp through the lives of several gay and non-gay people who deal with love, sex, modern relationships, and some extraordinary adventures. Maupin shows us that this is possible without becoming cynical or losing perspective, and the way to handle it is to simply "be yourself."

The central characters of the series are a strange and wonderful cross section of people drawn with such amazing clarity that they become a part of the reader's life. Mary Ann, the uptight secretary from Cleveland, wants to assimilate into San Francisco life, but is often shocked by it. Michael is openly gay and has many friends, but nevertheless works too hard at making sure people like him. They both live in an apartment house in quaint little Barbary Lane, on Russian Hill. Also in the house are Brian, a liberated and sensitive but constantly horny non-gay man; Mona, a bisexual feminist who always speaks her mind, and Mrs. Madrigal, their slightly clairvoyant landlady who grows her own marijuana. A slew of other fascinating characters enter the story, including a Mai-Tai drinking society matron, her post-debutante daughter, a black lesbian model, and a handsome gay gynecologist.

Throughout the books, Maupin writes snappy, realistic dialogue, and makes his chapters quite short, jumping quickly from one scene to the next. He frequently drops surprises like bombs at the ends of chapters, and the plot at times becomes hilariously implausible, with soap-opera tendencies. All this yields a highly readable story: it's hard to pick any of the books up without reading 10 to 15 chapters. The first few books read especially quickly, since they are so lighthearted. The later books are more emotional, with somewhat more serious crises, but plot tensions and the short-chapter format keep them moving along.

The latest and final book, *Sure of You*, is about holding onto old friendships for the long haul. It's a great book, and would probably work as a standalone, but I recommend that you read the whole series. This review won't spoil any secrets revealed in early books of the series, and therefore won't say much about the plot. Some vague hints: Mary Ann's career takes yet another turn for the better, Michael learns to stand up for himself more, and Mona finally visits the island of Lesbos. The fresh dialogue of the early works is still intact, and as always, the book reads quickly. It is only disappointing in that it delivers no message that hasn't been covered in the series. The theme of the books is neatly expressed when, after excoriating a famous closeted fashion designer, Michael realizes, "I haven't got time for people who don't like themselves."

One of the joys of reading this series, which follows its characters through 12 years, is watching the smattering of cultural references change dramatically from '70s to '80s. The first book mentions pet rocks, mood rings, TM and est, and such San Francisco phenomena as the *new* Transamerica Pyramid, the bathhouse scene, and a disco called Dance Your Ass Off. The last book notes the arrival of Teenage Mutant Ninja Turtles, Lucy's death, Marilyn Quayle, and the new circular escalator at San Francisco's Nordstrom department store.

Above all else, these books are just plain fun. Maupin plays mischievous games of all sorts. He revels in the distinction between uppercase Lesbians and lowercase lesbians: a fictitious pizza place on Lesbos advertises its Lesbian sauce to the lesbian tourists. Mary Ann reminisces over an old picture of a cheerleader friend, "strutting her stuff, buttons gleaming, teeth and tits to the wind." Of one woman during sex: "the image that leapt to mind was of Anna buck naked in a thunderstorm, head wreathed in laurel, arms aloft, like some transcendental Evita." In an earlier book, a mailboy in an advertising firm is discovered making photocopies of his genitals. The CEO of the company discusses this with Mary Ann, his secretary: "Hell, he's the only person in the building who isn't guilty of false advertising!" Mary Ann: "Well, not exactly." "Oh God! Don't tell me. . ." "Yes, sir. He was using the enlarger."

As with the endings of the other books of the series, *Sure of You* is only loosely resolved on the final page. It's nice to know that characters we've come to love don't just drop out of existence, but live on. Could it be that, despite Maupin's claims, this isn't *really* the end of the *Tales of the City*? I hope it isn't.

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Columnists

Gay and lesbian travel corner

By Howard Ford

For those of you who would like to keep up with an overview of the wide world of gay and lesbian travel, I would suggest a subscription to *Our World*, the first magazine to address "our" travel needs. *Our World* started to publish in February 1989 and is becoming a very informative resource. Subscription rates are $44 for 12 issues. Write to: Our World Publishing, 1104 North Nova Rd., Suite 251, Daytona Beach, Florida, 32017. Canadian rates are $52.

From *Our World*, the first all gay travel magazine: "Gays Have Big Bucks." Several marketing and research firms have finally discovered the obvious: gays are a vital part of the economy. Simmons Market Research Bureau found that gays average about three times the national average income, gay household income averages $55,500, with the US average being $36,500. Almost 50 percent of the gay people in the survey held professional or managerial positions, compared to less than 16 percent of the overall population. The *Wall Street Journal* has run, and will be running, articles on the impact of gay travel on the travel industry, and "straight" companies are beginning to take notice of the power of gay dollars! Also the new gay television network in Palm Beach Gardens, Florida is receiving requests from mainstream firms interested in the community. Well, it's about time!

On a local New York note, two of the members of our GALS group wanted to find a "get away" for the weekend. After searching through the guides I happened across an entry for Fly Creek, a short way from Cooperstown, N.Y.

It's a gay-owned-and-run bed & breakfast, complete with a friendly ghost. The historic home was built in the early 1800s with a mix of Greek and Federal architecture, and has been named Toad Hall by its owners Allen Ransome and Randy Van Syoc.

Toad Hall began when Allen and Randy visited upstate New York for a short vacation. As Randy puts it, "we arrived with duffle bags in hand, made a trek to Cooperstown and never left." They fell in love with the ramshackle stone house, collapsing and nearly abandoned. Two intense years of disassembling and restoring the original interior of the house has yielded a beautiful home, with three rooms for summer rental and two for the winter months. Each room is filled with antiques, reproductions of the period and various works of art from around the world.

Toad Hall is located on 80 acres of land which offers the cross country skiing enthusiast a variety of trails, and, in the summer, the two story front porch will allow you to kick back and relax in the evening.

Breakfast is served at Toad Hall in country fashion with homemade sausage, pancakes or French toast, eggs, juice, fruit and of course tea or coffee. For the guests with the "taste," they also offer Espresso, Cappuchino, or Caffe Latte.

With Cooperstown close by, there are a variety of activities for guests to experience, such as the Baseball Hall of Fame and a number of old Greek Revival and Federal homes for those with a love of architecture.

As for the friendly ghost, Randy believes he is a single man who lived in the house in the 1930s and committed suicide. Some of his antics are to peer around corners, open doors and occasionally hide objects. Allen and Randy agree that he is an easy-going and comfortable spirit to have around.

The two members of GALS who spent a weekend there were very pleased with their stay, the beauty of the house and the congenial attitude of their hosts, Allen and Randy.

If you would like to check Toad Hall out, you can reach them at (607) 547-5774 and tell them After Hours recommended them.

Next month will be women's month. Having to do a good amount of research for several women of our community I have come across some places of interest for them.

Mex Treks Culture and Nature Expeditions feature the Yucatan and Quintana Roo. Mex Treks offers you an adventure which combines the vibrant and colorful city of Merida and its many nearby Mayan archaeological sites, with their own private jungle island hideaway on the Caribbean.

While visiting Merida, you will stay at a grand Mexican colonial townhouse in the city's center. Casa Exilio provides superb accommodations, filled with folk art and colonial treasures, as well as its patio, pool, spa and common area. The view from Casa Exilio of the city's lighted colonial monuments at night creates that special ambiance of tropical Mexico.

Beside the trips to Uxmal and Chichen Itza, many smaller and less accessible ruin sites are included, such as Ake, Mayapan and Dzibilchaltun, plus either the colonial city of Campeche or Izamal.

The latter part of each ten-day excursion is spent enjoying the primitive jungle island hideaway, camping on the wild south coast of Quintana Roo where the second longest barrier reef in the world runs only a few meters off shore. This is within the tropical ecological reserve known as Sian Ka'an, which comprises 1.2 million acres and protects an entire range of marine and reef environments, marshes, mangroves and tropical forests.

This is a marvelous ten day experience for those who want more than a tan from their vacation.

For those of you who will be planning a winter vacation I suggest you start now. Airline seats are not becoming any more plentiful, and to get the best price available you must look early.

Dave and I would like to welcome a new person from the Buffalo community to After Hours Travel. Linda is currently studying the travel industry and will help us with our peak periods (when everyone wants to go somewhere *now*).

For those with a business and who fly often, we will soon be able to ticket business flights at a savings to your company: call to discuss the details.

RSVP Cruises has a few openings on its 1990 sailings; if you are interested contact us soon.

After Hours Travel offers friendly travel service to our community. We have convenient evening hours, 5-11 p.m., Monday to Saturday, and in-office travel consultations by appointment. Contact Howard Ford or Dave Miller at (716) 434-0948 or our 24 hour emergency line (716) 433-8782.

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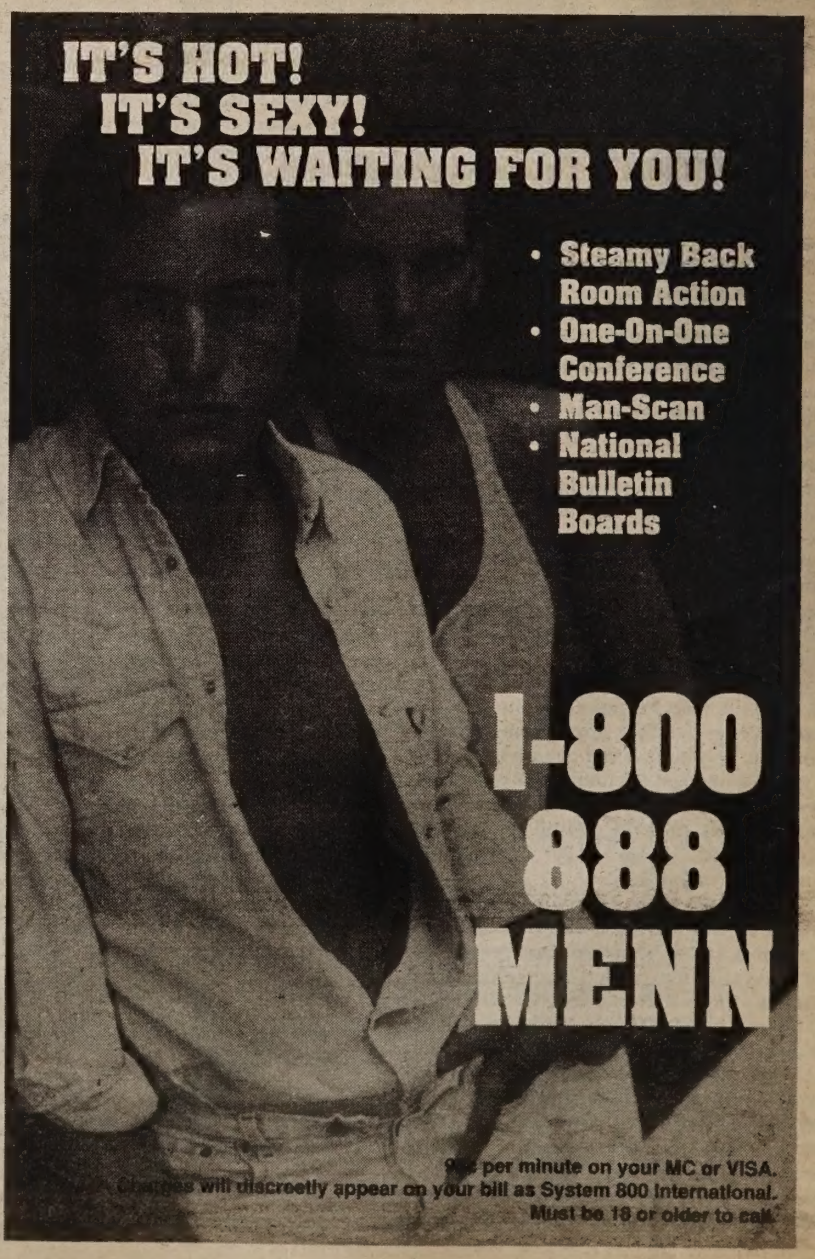
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Bi Lines: across queer America (of earthquakes and demos)

By Michele Moore

I recently returned from a six-week bus trip across the country. My five-day stay in San Francisco was the high and low point of the journey. It's a beautiful city, and a great place to be bisexual, lesbian or gay, but I picked the wrong time to visit. I have never appreciated Rochester as much as I did the night of the big earthquake in Northern California.

The rest of my trip was fun and exciting, but not quite *that* exciting, fortunately. I stayed in more than a dozen cities, attended a huge hot air balloon festival, visited two astoundingly beautiful national parks and countless museums, and met interesting people from all over the United States and at least 13 other countries.

I certainly can't write the Queers' Travel Guide to the U.S., but I did hear a talk on dismantling the patriarchy by a radical lesbian feminist, attend a meeting and social gathering of bisexual groups in two different cities, visit a lesbian friend in the Midwest and shop in women's and lesbian/gay bookstores in Chicago, Denver, Albuquerque and Tucson.

I watched two demonstrations, one by accident, and one deliberately. I was wandering around a gay neighborhood in Chicago, looking into the window of the umpteenth art deco shop, when I heard shouting around the corner. A political demonstration! I tried to guess who was sponsoring it; the chanting sounded awfully familiar.

The demonstrators turned the corner onto Halsted Street, and sure enough, there were a few dozen members of ACT UP Chicago, in black leather jackets, black jeans and pink triangle T-shirts, chanting and tapping out a danceable rhythm with sticks on empty cans. They were marching to Illinois Gov. James Thompson's house to protest the possible signing of six bills allowing HIV testing of individuals without their consent, among other things. I had had no idea an ACT UP demo was going to take place that night, because I hadn't closely read the gay and lesbian press since I left my job at the *Empty Closet* on July 1. The march reminded me of the ACT UP actions I've covered as a reporter, in Rochester and Washington, D.C., and it made me feel at home in a strange city.

The other demonstration — a march in San Francisco to show support for women's right to abortion — had several thousand more participants than the ACT UP protest, but it made me feel just as comfortable. The local chapter of ACT UP was out that day, too, chanting "ACT UP! We're here! We're rude, pro-choice and queer!" Although I occasionally have my doubts about the maturity of some members of big-city chapters of the organization, there's no question that ACT UP knows how to enliven a demonstration.

From Chicago I traveled to Minneapolis/St. Paul, where I attended a planning meeting for the Bisexual Connection, the Twin Cities' group for bisexual men and women. Four friendly members gave me a ride, a place to stay for the night and several hours of cheerful conversation — all of which was sorely needed after my previous night's stay at the Minneapolis YMCA.

Then I was off to Yellowstone National Park, Salt Lake City and Denver. I stayed in Denver for five days, partly because I was exhausted from all the traveling, and partly because I wanted to hear a lecture by Sonia Johnson at the end of the week. My overnight stay in Salt Lake had made me curious about her. I wondered how a woman goes from being a good Mormon homemaker to being a radical lesbian feminist and, in some respects, a separatist.

I realized that I'd have to read Johnson's three books to try to answer that question, but her lecture was interesting. I also realized that it had been too long since I'd heard a radical feminist speaker in Rochester. Although I questioned some of her methods for dismantling the patriarchal system — or perhaps I should say overthrowing it by refusing to live in it — she reminded me of many of the reasons I hate that system, of why I've lost all interest in electoral politics, for instance. I find it difficult to vote for somone who may reform the system when I don't believe in the system.

Johnson had some good ideas. Of course it's hard to spread ideas that require a complete overhaul of the way we all live, but as she said, we have nothing to lose and everything to gain in making the change.

The next day I left for Albuquerque and then Santa Fe. The latter city was, as a friend from Rochester Bisexual Men's Network had warned me, crawling with white yuppies, as well as every kind of New Age wacko. But the area is so gorgeous, I understood immediately why the former Brighton school superintendent, John Washburn, had decided to spend the rest of his life there after he was diagnosed with AIDS. The mountains, the sky, the clouds, the adobe buildings, the Pueblo Indian artwork and culture were stunning. Even the rain was beautiful in a way I, a waterlogged Rochesterian, could not have imagined.

Unfortunately, the Santa Fe youth hostel where I spent two nights was not so wonderful. Not only did the roof of the adobe building leak like the proverbial sieve, but the hostel manager (perhaps I should say "hostile manager") was involved in a battle with a manager in Albuquerque over control of the area youth hostel market.

Apparently the Santa Fe manager was homophobic, too. I overheard a conversation about gays between a hostel employee and a guest. "I get along with gays OK," the employee said to the other man. "A gay guy wanted to work here once, but Travis [the hostel manager] wouldn't let him." Was Travis afraid the gay man might molest innocent young foreign students on holiday in the U.S.? I wondered. I was glad I was leaving the hostel the next morning.

Why did I stay there? This was a low-budget trip, and the hostels in which I stayed charge $6 to $12 a night for decent accomodations, anything from a bunk in a crowded dorm room to a modest hotel room with a bathroom down the hall. Hostels are great places to meet travelers from all over the world, but the places seem terribly heterosexual. If anyone was queer, they kept it in the closet.

After a month of the straight-and-narrow tourist scene, San Francisco was a welcome change. I'm not positive that the campy young desk clerk dressed like a Deadhead at the Fort Mason hostel was queer — but as I used to say in my baby dyke days, "If he wasn't gay, I'll eat my lavender high-top sneakers." At least he was more pleasant than the other employees.

I didn't stay in San Francisco long enough to get a feel for the city, but the taste I got was intoxicating. I did a few touristy things — rode a cable car, took snapshots from Telegraph Hill, shopped in Ghirardelli Square — and a few queer touristy things — wandered in the Castro, ate at a women's cafe on Valencia Street.

Having heard about the legendary Castro since I was a teenager, my first reaction was, "So, this is it? Big deal!" But I did enjoy seeing same-sex couples holding hands and kissing openly as they walked the streets, something I've seen all too little in Rochester. And it was funny to hear a gay man yell, as he saw a bus turn the corner from Market Street onto Castro, "Is it a *tour bus*!?" and then wave frantically to the tourists inside. Friends have told me this is a popular pastime with a few men in the Castro; I imagined the tour narrator in the bus: "Ladies and gentlemen, to your left you'll see *real live gays*."

A vacant, boarded-up storefront on Castro was covered with sheets of posterboard apparently put up by ACT UP members looking for comments on police violence at a demonstration for AIDS funding that had taken place a week before I arrived in the city. The police had advanced in riot formation on about 250 protesters to try to get them off Castro Street, where they were painting slogans and outlines of bodies of people dead from AIDS. About 50 people were arrested, and at least 10 demonstrators and bystanders reported being injured by the police. When I returned to the Castro a few days later, the street had been gone over with shiny black paint, presumably by the city.

So much was going on in the Bay Area lesbian, gay and bisexual communities, I got overwhelmed and couldn't decide how to spend my time. Should I go to a cultural evening to raise money for women with cancer, a poetry reading by Allen Ginsberg and others, a Rock Against AIDS concert, a film benefit for the Names Project, a play to benefit the San Francisco Domestic Partnership Campaign, a talk on a French philosopher of radical sex, a multicultural symposium for artists, writers and historians, or a sizzling Salsa Soul Celebration Dance to benefit the first Northern California Latina Lesbian conference?

I couldn't decide, so I spent my first two nights wandering around the city. On the third night I took the BART train to North Berkeley for a potluck supper sponsored by Eastbay BiFriendly, a social group for bisexuals. The group was aptly named; I met about a dozen new people, and I hope to see them again when I attend the first North American Bisexual Network conference in San Francisco in June.

One of those friendly folks was the first transvestite I've ever met (I've met plenty of drag queens, but not bisexual or heterosexual crossdressers). We had an awkward moment when he answered the door with "Hi, I'm Susan." I tried to regain my composure after I realized I'd stared too long at his (her?) skirt, pantyhose and heels, and he probably was trying not to blurt, "Oh, you must be the damned hick from New York." After a couple of minutes, a man in a skirt didn't seem unusual to me. But I've never been able to understand why anyone, male or female, would want to wear those uncomfortable pantyhose.

My social life, bisexual and otherwise, was curtailed 48 hours later when the biggest earthquake in 83 years struck Northern California. I was physically unhurt but scared out of my wits. I spent my last several days in San Francisco worrying about aftershocks and nuclear power plant accidents.

Eventually I left the downtown area where I was staying in a hostel and returned to the Castro. The contrast felt bizarre. The electricity was off in the hostel for two days and shattered windows were lying in the streets, but in the Noe Valley area where the Castro is located, everything seemed normal, and the only indication that an earthquake had occurred was that the people who had set up a table on the street to collect money for the domestic partnership campaign were now taking donations for earthquake victims. (The domestic partners ordinance, which offered hospital visitation and employee bereavement leave to lesbian and gay, and unmarried heterosexual, couples, was rescinded in a referendum in the November election.)

That week I wrote on a postcard to two gay friends, "If this earthquake is a judgement from God then he or she must love queers, because the electricity is still off in the Financial District, but the Castro is fine."

When I got home and emerged from my state of shock, I felt proud that Castro residents and other gay men, lesbians and bisexuals in the area had contributed heavily to earthquake relief. And overall, I had achieved one goal of my trip — to network with members of a couple of bisexual groups in other cities, make some new bi friends and reassure myself that the bisexual movement in the United States is indeed growing stronger. It was a satisfying journey.

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Gay Groups

Men's Group

We have been talking about our visions for the Men's Group in the '90s. Some visions which we shared: getting more men involved; continuing to discuss relationships (something that many of us want and will continue to want—that *man* in our lives); continuing to form special interest groups (cooking, travel) and continuing to provide an alternative place to meet other men, and to discuss issues of importance to the gay community. The Men's Group will likely be a channel through which other groups and events may form.

On Dec. 3 the group will discuss "Building Communication Skills." Learn what to say after you say "hello."

The Holiday Party will take place on Dec. 17. Put your skills to work in a social setting with a tree to be decorated. Bring a decoration or be prepared to make one that represents *you*. Also, bring a favorite holiday snack. $1 will be charged unless you bring someone who has not been to a Men's Group meeting. Come on Dec. 16 at 1 p.m. to help start the decorations.

On Dec. 31 the New Year's Party will be held from 9 p.m. to ? a.m. For more information call 442-5117.

Jan. 7 will be time for New Year's resolutions. We will "revisit" some resolutions that we made for '89, and will look ahead to '90. Bring your dreams, your aspirations. . .

At the Jan. 21 meeting, we will discuss the Rochester leather scene, and there may be a fashion show.

Our meetings are held the first and third Sunday evenings at 8 and offer a variety of topics for discussion at the Gay Alliance, 713 Monroe Ave. A social hour follows each meeting for time to continue discussion and to meet new friends. In addition to regular meetings, we have social events that bring members together. Come to our meetings or call 442-5117 for information on upcoming events.

Out and About

Out & About, the Genesee Valley's lesbian and gay outing group, has already begun planning for winter. In addition to weekly skiing, [illegible] will be hikes and trips. The annual trek to Toronto will occur on Dec. 1-3, accompanied by sight-seeing, shopping, and entertainment. After the holidays, there wil be a ski weekend, Jan. 26-28, at Pine Shadows Lodge in the Adirondacks. The cost of $35 for members and $40 for nonmembers includes meals and accommodations.

Out & About is open to all lesbian and gay adults in the Rochester area. The group offers an opportunity for individuals to meet in a positive healthy environment. Activities cover a wide range of diverse interests, including hiking, biking, camping, skiing and the like, plus theatre and concert trips. A desire to have fun and meet new people plus a small membership fee are all that is needed for membership. New ideas and new members are always welcome.

The minimal cost of $5 for annual membership covers mailings and opens the member to all activities. Interested individuals can receive a newsletter and application by calling 248-0843.

Dignity-Integrity

In December, Dignity-Integrity of Rochester, the group for gay and lesbian Catholics and Episcopalians, begins the new liturgical year with the season of Advent. The theme of our worship in preparation for Christmas is "We are People of the Light." As bearers of the light of Christ, we have opportunities in our journeys to bring light into darkness, hope and love to those who have none.

This is the perfect opportunity to participate in a reflective time in a liturgical church that is gay-positive and supportive to anyone who wishes to pray in community. On Dec. 3 bring a candle from home, and on Dec 10 place a candle taken from church in your window at home.

D-I is a community of worshippers gathering in a loving assembly to support people as they make their faith journeys. All members of the Rochester gay and lesbian community, friends, families and children are invited to celebrate the Eucharist with Dignity-Integrity every Sunday at 5 p.m. at St. Luke's-St. Simon Cyrene Church, 17 South Fitzhugh Street. Our services follow the Roman Catholic tradition on the first three Sundays of each month and the Episcopal tradition on the fourth Sunday. Each Sunday setting varies by incorporating organ, piano and folk group music.

On Dec. 17 following Mass, D-I will have a pot luck dinnner in the social hall. These dinners have always provided us with tasty family specialties.

Significant Others: D-I wishes to congratulate couples of our community who have commited themselves to loving relationships through the years. On Oct. 6 Sheila and Nancy celebrated their 13-year relationship at Calvary-St. Andrew's Church. Forty-five friends were present at the "Blessing of the Commitment" ceremony and the reception which followed.

Coincidentally, on the same day Fran and Sue celebrated the 5th anniversary of their Union ceremony.

Women's Chorus

Rochester Women's Community Chorus would like to bring some holiday harmony to the community. The group will be singing traditional festive songs for a community residence for adolescents. We cordially invite *all* members of the community to join with us in sharing our music on this occasion. For date and location call 663-1877.

The group will be selling holiday greeting cards designed by local artist Celeste Blair. The cards will bear the RWCC logo on the back and will be available at Wild Seeds Bookstore, 704 University Ave.

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Bar Association

The Bar Association for Human Rights of Western New York will hold a New Year's party on Jan. 25 (lawyers are notorious for delay). The party is open to all lawyers, paralegals, law students, legal secretaries and others involved in the legal profession, and their lovers, friends, etc. There will be no general meeting or social activity in December.

The Bar Association expects to get its AIDS pro bono project underway in cooperation with Volunteer Legal Services project of Monroe County, Southern Tier Legal Services, and AIDS Rochester. This project will recruit and train volunteer attorneys in an eight county area to provide free legal assistance to low income persons with AIDS, in regard to wills and health care powers of attorney. Tentative plans call for the attorney training session to be held in late January with services to be offered shortly thereafter.

For further information about the New Year's party or about other activities, write BAHRWNY at P.O. Box 8, Bath, NY 14810-0008 or call Richard Lamborn at 716-442-4462 (evenings and weekends) or Gerald McIntyre at 607-583-2053 (evenings and weekends) or 607-776-4126 (weekdays).

Rochester Rangers

By Scott Zimmerman

The Rochester Rangers will hold their annual Christmas party at Arena-Sweet's Banquet House, 767 Holt Rd in Webster, on Dec. 17 from 6 p.m. to 11 p.m. The cost of the ticket will be $30 per person and will include four hours open bar and a prime rib dinner. Tickets for this event will be sold in advance only. For details, please call the Rochester Ranger phone line, 674-9613.

Look to the February issue of the *Empty Closet* as well as our many posterboards throughout the city for details on our upcoming Cabin Fever '90. This will be held in the month of February. Also keep tuned for our upcoming benefit for the Gay Alliance of the Genesee Valley.

The Rochester Ranger Annual Thanksgiving Dinner, held at 40 Union Restaurant, 40 S. Union Street on Nov. 12, was a tremendous success. The turnout of people to buy dinners was the highest in the history of the club. The resulting contributions of money and food donated to the Garson-Meyer Senior Center Downtown was substantial. We'd like to take this opportunity to thank all our followers for their tremendous demonstrations of support for the Rochester Rangers—the one social club in Rochester whose goal it is to "help others."

On behalf of all the Rochester Rangers, I'd like to take this opportunity to wish all of you a joyous holiday and a Happy New Year!!!

Omega

A gathering of 109 people attended Omega's first dance for the gay and lesbian community on Nov. 17. The organization is very pleased with the community's response and is considering the possibility of sponsoring more dances in the future.

Omega is designed for lesbians and gays over 35, and currently has a membership of approximately 100 persons.

Individuals interested in obtaining more information on the organization whose slogan is "Bringing together gays and lesbians over 35 to meet, share, socialize, and network," may write to Omega Inc., P.O. Box 23042, Rochester, N.Y. 14692-3042. (Organizations please note this is a new address for us).

Open Arms MCC

By Rev. Cathy Elliott

Thousands of lesbians and gay men are part of the 250 Metropolitan Community Churches around the world. We celebrate God's presence and power in our lives. We are a kind, loving people in communion with a kind, loving God.

Since our first Metropolitan Community Church was established in 1968 in Los Angeles, we have taught many about the reality of being gay men or lesbians, and Christian at the same time. We do not believe and do not teach the *lie* that there is no place in the Christian faith for our people. Thousands of us have experienced the joy and peace of knowing God in our lives as lesbians and gay men.

We of Open Arms Metropolitan Community Church invite you and all your friends to worship with us each Sunday evening at 6 p.m. We meet at 243 Rosedale St. (at Monroe Ave.). Come and experience what it means to be a person of God. . . and it won't cost you your sexuality!

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Dignity-Integrity/Rochester is an ecumenical organization open to everyone who wishes to worship in a pleasant, non-threatening atmosphere. We invite you to join us for our weekly celebration of the Eucharist, followed by a social hour, or one of our many special events such as a pot luck supper, picnic, retreat, etc. A Roman Catholic mass is celebrated each Sunday of the month, except for the fourth Sunday when mass is celebrated in the Episcopal tradition

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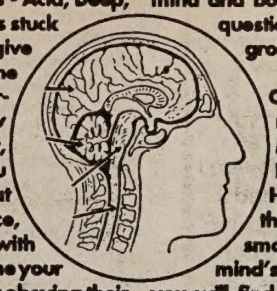

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Saturdays at 7 pm
Unitarian Church

Classified ads cost $5 for the first 30 words and $1 for each additional 10 words. Send check or money order and ad, typed or written legibly, to: E.C. Press, 713 Monroe Ave., Box F, Rochester, NY 14607. Ads will not be accepted over the telephone.

The Empty Closet *will not accept classified ads by mail unless they are accompanied by a name and telephone number. The number will not be published, but we will call to confirm the ad placement.*

We accept personal ads, but the advertiser must use his or her own box number or address. We publish personal ads from prisoners on a space-available basis. If you have a problem with a pen pal, let us know. The Empty Closet *cannot be held responsible for any financial loss or physical injury that may result from any correspondence.*

Announcements

Susan Plunkett, Jazzberry's Uptown. Gourmet international catering. Holiday specialties. 473-8422.

Expose yourself to a lesbian affair! Participate in Rochester's first annual lesbian fair, May 19 at Nazareth College. We need your talent, skills and energy to help make this a climactic success. All interested women are invited to join us, including artists, musicians and performers. Call Anne or Colleen, 671-3294.

Typing Plus, quality typing services. Offers a wide variety of typing services. Office overload, word processing, letters, manuscripts, reports, term papers, contracts, etc. **Translations (English/Spanish).** Accurate, fast, confidential. Evenings 6 to 11 p.m. Convenient downtown location. 546-3641.

For sale: Xerox 630 Memorywriter. Excellent condition. Special features, disk drive with programs, stores up to 70 pages. Other material included. Excellent for home business and students. **$750.** For information please call **546-3641.**

Galaxy Hair Studio. For the holidays. Offering wash, cut and blow dry, $10 (not valid with Joe). The staff of Galaxy Hair Studio wishes each and every one a happy holiday. Tanning $29.99, unlimited use. 467-1132.

B.V.D. Club meets fourth Saturday of each month. Interested guys write P.O. Box 5, Friendship, N.Y. 14739, or join our next meeting, Dec. 23, at 18 Maple Ave., Friendship N.Y. 8 pm til midnight.

Fund for Human Dignity, national gay/lesbian educational organization, now accepting proposals from lesbian and gay artists and filmmakers in New York State who seek funding to pursue their work in 1991. Women and people of color urged to apply. The Fund will apply for grants for selected individuals to the N.Y. State Council on the Arts. Send resume and cover letter by Jan. 1, 1990, to Lesbian and Gay Arts Program, Fund for Human Dignity, 666 Broadway, Suite 410, N.Y. N.Y. 10012.

Attention renters. The Rochester Housing Authority will be accepting preliminary applications for rental assistance under the Section 8 Housing Assistance Payments Program until Dec. 8. Enables eligible participants to pay a portion of monthly rent. Call 328-8462 between 9 am and noon, Monday through Thursday.

Help Wanted

Performers wanted. Wild Seeds Bookstore and Cafe is looking to book local lesbian, gay and bi poets, musicians, and artists for future events at our gallery. Don't be shy—share your talents with your community! Call 244-9310 or visit us at 704 University Ave.

Account Executive, radio sales. WVOR has an opening for a sales postion. Excellent communication skills required. Prior sales experience preferred. Draw against commission. You may fill out a job application during office hours, 8:30 am-5 pm, or send a resume to WVOR FM-100, 1700 Midtown Tower, PO Box 40340, Rochester NY 14604, attention Kevin Meath.

Peer facilitator—Answer the Gay Alliance hotline on a regularly scheduled basis from 7:30 to 9:30 pm (or other hours if you prefer and can be very consistent about it.) Good listening skills a must! Will train. If interested, call the p.f. line 244-8640, leave a message on the tape. A peer facilitator will get back to you.

Personal

White lesbian looking for same for friendship or longterm relationship. I am 30, self-sufficient, college-educated, non-smoker, no drugs and little or no drinking. I like to bowl, shoot pool, play sports and cards, and watch the animals in nature. Reply to Suite #325, 144 Village Landing, Fairport NY 14450 with your interest.

GAM, 29, 5'6", 140 lbs., is looking for friends and lover. He is employed, GWM, 25-35 years old, same height or less than 5' 10". I love variety of musics, photography, and a good sense of humor. I hope that you know what you want out of life because I do. All responses will be answered. Your recent photo will get mine. Box holder, PO Box 30626, River Station, Rochester NY 14627.

GWM, blond, trim, very fit; interested in same for safe fun, possible relationship. No drugs, cigarettes, or effeminate queens please! PO Box 869, Geneva NY 14456.

This intelligent, fun, funny 28-year-old GWM seeks a gBm for fun, friendship, maybe even a romantic relationship. You are: employed, fun, slightly dominant. PO Box 40577 Rochester NY 14604.

Lesbian couple living in Finger Lakes area seeks others for friendship/social activities. Call (315)536-0277 for details.

Doug Nurse. They say I've missed you. I pray they're wrong. If you are there, write to me care of this paper. If I have missed you, someone please confirm this. Love ya, Paul M.

All Male Talk Line, 1-800-666-HUNK. Must use touchtone. MC/Visa. 75 cents 1/2 minute. Must be 18.

The –1 All Man Line, 1-800-933-MANN. Must use touchtone. MC/Visa. 75 cents 1/2 minute. Must be 18.

The following prisoners are lonely and seeking correspondence with anyone who will write:

Incarcerated Black bisexual male, 29, 5'9", 1691/2 lbs., I'm a Leo. I would like to hear from both men and women because I enjoy the best of both worlds. Because life is too special to live it alone. Frederick L. Colvin #179-928, PO Box 45699, Lucasville, OH 45699-0001.

Handsome prisoner, seeking to establish a sincere, honest, lasting relationship. Someone to share my feelings, thoughts, future plans with. Someone to care and share with. Will answer all! Let's exchange ideas. Harry Stevenson, PO Box 45699 (177-939), Lucasville, OH 45699-0001.

My name is Darrin E. Morris. I'm 19, 5'8", 157 lbs., brown eyes, black hair. Hobbies include sports, music, reading, writing, meeting good-natured people. At present I am very lonely and in search of friendship and/or companionship. All letters will be answered. PO Box 45699, Lucasville, OH 45699-0001.

Youngman, 30, 6', 185 lbs., brownish hair, warm brown eyes. Adventurous, mature, sensitive, very open-minded, appealing and handsome. Enjoy painting, pencil drawing, jazz, bodybuilding. College student, Libra-Virgo. I do believe in universal balance and that the best relationships are based on a close, honest, warm friendship with plenty of mental stimulation. If not now, then when? Fervently, Charles Lee, #152-164, PO Box 45699, Lucasville OH 45699-0001.

Boyish looking prisoner, seeking to establish sincere, meaningful friendship and possible relationship. Looks not an issue. It's what's in the heart and soul that counts. Will answer all! Augustus Williams, 187-147, P.O. Box 45699, Lucasville, Ohio 45699-0001.

Black male, 26, 6'1", 180 lbs., wants to hear from correspondants. Deandre Brown, 190537, PO Box 45699, Lucasville OH 45699.

Gay white male age 22, would like to get some penpals. Anthony Reddick, Polk Correctional Institution, 3876 Evans Rd., Polk City, Fla. 33868-9213.

Lonely incarcerated Black man 26, 5'10", 180 lbs. No family or friends in the outside world, soon to be released. I'm seeking sincere person who is honest, understanding and most of all interested in my change of location and can possibly help! Race or age doesn't matter. Eric Thompson, #R142-122, P.O. Box 45699, Lucasville Ohio, 45699.

Lonely prisoner, soon to be released. 24, black hair, brown eyes. Only looking for sincere person, honest, truthful and over 22; understanding and hopefully looking for a clean sweet roommate. If it's you, then write, I'm waiting. Color doesn't matter (send photo). Chet Martin, P.O. Box 45699, Lucasville Ohio 45699.

Gay white male, brown hair, blue eyes, 6', 175 lbs., kind and loving, explosively sensuous, a true Adonis, doing time but to be released March '90, needs a friend, someone understanding, caring, and willing to be there for and with me. Honest and lonely, it's been a long time; write soon. Michael Douglas, #173-752, PO Box 45699 Lucasville OH 45699-001. Photo if possible.

Understanding and caring sincere young man age 20, seeking happiness and friendship, also very caring and loving people to be friends. Please write! Brown eyes, black hair, 6'1", 169 lbs. Julian A. Davis, PO Box 45699 161-236, Lucasville OH 456990001.

Good-looking gay young man, 24, 168 lbs., baby blue eyes, brown hair. John R. Styles, No. 109487-1664, Avon Park Correctional Institution, PO Box 1100, Avon Park, FL 33825.

Straight Black man seeking friendship with anyone who is lonely, willing to listen and share their thoughts equally. Please send photo, and I'll do the same. D'Anthony Brown, PO Box 69, No. 184-217, London, OH 43140-0069.

19-year-old white man, 160 lbs., blondish-brown hair, blue eyes, 5'10". Lee Stewart, No. 188-993, PO Box 45699, Lucasville, OH 45699-0001.

Well-groomed bi-racial man, 26, 5'11", 175 lbs. Sincere, compassionate person seeks same for lasting friendship and possible TLC. Age and race no barriers. Leland L. Brown, No. 199-542, PO Box 69, London, OH 43140.

Looking for penpals; age or race makes no difference. Rob L. Wilson, No. 189-074, PO Box 45699, Lucasville, OH 45699-0001.

Roommates Wanted

Rooms for rent. Lexington-Dewey area. Male non-smoker, quiet. Room with kitchen facilities. Close to bank, gas station, markets. Call 254-8551.

Roomate wanted to share comfortable, nicely furnished Southwedge home. Hardwood floors. New private bathroom. Off-street parking. Must be non-smoker, neat and clean. References. Security deposit. $245/month plus part utilities. 461-4953.

Room for rent. Seeking responsible gay female to rent a room furnished if desired, in a cosy carriage house within the South Wedge. Off-street parking, cable, washer and drier, must adore pets. $250 all. Call 454-3772.

Greece. Gay male, 25, non-smoking, looking for same to share beautiful half house. $200 includes all, no security required. Cable TV in your room, and a pool outside for those hot summers! I have a cat and dog. The dog stays outside. Available immediately. Please call 663-4352.

Are you a chem-free, non-alcoholic, non-smoking woman? Love cats and dogs? Need a room of your own? Come share our half house with two lesbians near Bausch and Lomb, on bus line. $200/month includes heat, electric and laundry. Call after 6 pm. 338-2677. V/TDD.

For Rent

Two-bedroom upper apartment with large unfinished attic, fenced yard, appliances. Approved pets OK. Near Bausch and Lomb, on bus line. $475/month includes heat. Call after 6 pm. 338-2677. V/TDD.

Large half house, first floor, two bedrooms, living room, den, formal dining room, walk-in pantry, hardwood floors, bay windows, laundry, private fenced yard and patio, private entrance. No dogs, cat OK. Prince St., Corpus Christi block. $475, plus utilities. Available Feb. 1. Call 262-4359.

Buddies 'n' Pals 'n' Partners

A gay dating service

A Hunt/Storck Group Companies, Inc.

Local Maryland 301-383-6144
Nationwide 1-800-344-PALS

Who are we?

Formed in 1986, **Buddies 'n' Pals 'n' Partners** is a computer dating service. Our goal is to help you meet someone capatible, both socially and sexually, as a friend or a lover.

How does your service work?

When your application is received it is entered into our computer system, the computer assigns you a client number. It then compares each of your attributes to those of all the other clients currently in our data base, eliminating those members having too many traits you have classed as undesirable and retaining those that meet your requirements.

The report you receive will contain the following information about your matches: A client identity number, a mini-profile listing all the attributes the client used to describe himself, as well as the authorized contact information provided by the client. Our double screening process ensures that you meet the other clients' requirements.

Your client number is used to allow us to verify your identity when you call our office, *you are the only one who should know this code.*

How much does it cost?

Our service fee is currently $35, which includes a one time processing charge and your print-out of the top 15 matches from our current data base. As well, you automatically receive a ***six month membership*** during which other members may be matched with you; they will receive the authorized contact information you have provided. You can know of these matches *only when they contact you.*

You may also order our **MatchPlus** service for $55.00. This fee includes 30 client matches and a 6 month membership for **MatchPlus** service customers. You may update your contact information at any time *without charge.*

What else do I need to know?

Members agree that the information they provide is complete and accurate. As well, that any information they receive from us is confidential, *for their personal use only,* in accordance with the objectives of the service.

We reserve the right to decline applications for any reason, if an application is declined a full refund will be issued. We also reserve the right to terminate any membership without refund if the information provided is found to be deliberately incomplete, untrue or deceptive.

How do I fill out the Application Form?

We know you hate reading instructions, but in order for us to provide you with the best possible service, please read these instructions carefully before filling out your **Buddies 'n' Pals 'n' Partners** *Application Form.*

At first 191 questions may seem a bit overwhelming, but, in fact, filling out the Application Form is really not that difficult if you follow these four steps:

STEP 1: Fill in the section entitled **Membership Information** (For office use only). Enter your name, full mailing address, zip code, phone number. (*We* will contact you by phone only if you include a phone number here). A mailing address is **required** for sending match lists.

STEP 2: Complete the **Contact Information** section and sign the disclaimer. The contact information you provide here will be given to members who match with you. The contact information should include your first name and phone number or a contact address. Use this section to tell members something about yourself, information that would not normally be included in the mini-profile. The use of this section is entirely up to you. However, giving out work phone numbers or home address is strongly discouraged!

STEP 3: The **Boxes** on the left hand side of each column are *used when the indicated attribute applies to you.* Check at least one box per section, only one box in sections which are mutually exclusive (*i.e.,* Age, Height, Hair, Location).

STEP 4: The words **YES, OK** and **NO** to the left of the attribute name describe the type of person you would like to meet. **Circle YES** when the attribute is *strongly desired* in a match. Indicating a **YES** will never disqualify a potential match. **Circle OK** if it doesn't matter one way or the other. **Circle NO** if you would *not like* this attribute in a match. A **NO** acts as a vote against the person, it does not automatically disqualify them.

Computerized Application Form

Dear Buddy: Please read the instructions carefully so that your match list is not delayed due to errors on your application. Your application must be complete or it will be returned to you for correction. For best results, please indicate at least one of your own traits in each of the main sections of the application form (*i.e.* Age, Build, Race).

Membership Information

Please provide the following confidential information to help us service your membership. (All correspondence to members is mailed in plain envelopes.)

Name _____

Address _____

City/State/Zip _____

Phone _____

Fill out the form completely and mail with a check or money order for $35, payable to **Buddies 'n' Pals 'n' Partners,** P.O. Box 13326, Baltimore, MD, 21203

Note: *Mailing address required for sending match lists. Please allow one to two weeks for us to process your application.*

Contact Information

☐ Option 1: Contact information written below will be given out to members matching up with your profile. Contact information should include your first name and a phone number or some contact address. Work numbers and home address are discouraged!

(please print) _____

_____

_____

_____

Disclaimer

By signing I agree that neither the computer dating service nor its agents has any liability and cannot be held responsible for any actions of its members as a result of the release of the authorized contact information indicated above. I also state that I am of legal age.

_____

Signature Date

New England/Upstate New York
☐ YES OK NO Buffalo area
☐ YES OK NO Rochester area
☐ YES OK NO Syracuse/central NY
☐ YES OK NO Poughkeepsie/SE NY
☐ YES OK NO Albany/Schenectady/E. NY
☐ YES OK NO Boston/E. Mass./RI
☐ YES OK NO Connecticut/W. Mass.
☐ YES OK NO Vermont/NH/Maine

Type of Relationship
☐ YES OK NO Lover (monogamous)
☐ YES OK NO Lover (nonmonogamous)
☐ YES OK NO Buddy (sexual)
☐ YES OK NO Buddy (platonic)
☐ YES OK NO One night stand
☐ YES OK NO Romantic fling
☐ YES OK NO Affair
☐ YES OK NO Pen-pal

Age Range
☐ YES OK NO 18–21
☐ YES OK NO 21–25
☐ YES OK NO 25–30
☐ YES OK NO 30–35
☐ YES OK NO 35–40
☐ YES OK NO 40–50
☐ YES OK NO 50+

Build
☐ YES OK NO Bodybuilder
☐ YES OK NO Muscular
☐ YES OK NO Average
☐ YES OK NO Slim
☐ YES OK NO Stocky
☐ YES OK NO Heavy
☐ YES OK NO Very Heavy

Height
☐ YES OK NO 5'6" or less
☐ YES OK NO 5'6"–5'9"
☐ YES OK NO 5'9"–6'
☐ YES OK NO 6'–6'3"
☐ YES OK NO 6'3" or taller

Hair
☐ YES OK NO Black
☐ YES OK NO Dark Brown
☐ YES OK NO Light Brown
☐ YES OK NO Auburn
☐ YES OK NO Red
☐ YES OK NO Strawberry Blond
☐ YES OK NO Blond
☐ YES OK NO White/gray
☐ YES OK NO Bald

Eyes
☐ YES OK NO Blue
☐ YES OK NO Green
☐ YES OK NO Gray
☐ YES OK NO Hazel
☐ YES OK NO Brown
☐ YES OK NO Black

Facial/Body Hair
☐ YES OK NO Smooth
☐ YES OK NO Clean Shaven
☐ YES OK NO Mustache
☐ YES OK NO Beard
☐ YES OK NO No body hair
☐ YES OK NO Smooth chest
☐ YES OK NO Hairy chest
☐ YES OK NO Very Hairy

Race
☐ YES OK NO Caucasian
☐ YES OK NO Asian/oriental
☐ YES OK NO Black
☐ YES OK NO Latin
☐ YES OK NO East Indian

General Appearance
☐ YES OK NO Very goodlooking
☐ YES OK NO Attractive
☐ YES OK NO Average
☐ YES OK NO Below average
☐ YES OK NO Yuppie/preppie
☐ YES OK NO Young executive
☐ YES OK NO Mature executive
☐ YES OK NO Trendy
☐ YES OK NO Collegiate/jock

Dress
☐ YES OK NO Casual (t-shirt, jeans)
☐ YES OK NO Sometimes sloppy
☐ YES OK NO High fashion
☐ YES OK NO Semi-formal
☐ YES OK NO Drag

Occupation
☐ YES OK NO Financially independent
☐ YES OK NO Self-supporting
☐ YES OK NO Nonself-supporting
☐ YES OK NO Unemployed
☐ YES OK NO Student
☐ YES OK NO Office/clerical
☐ YES OK NO Service/hospitality
☐ YES OK NO Sales
☐ YES OK NO Construction
☐ YES OK NO Technical
☐ YES OK NO Self-employed/entrepreneur
☐ YES OK NO Managerial
☐ YES OK NO Professional
☐ YES OK NO Health Care
☐ YES OK NO Entertainment/arts

Substance Use
☐ YES OK NO Smoker
☐ YES OK NO Non-smoker
☐ YES OK NO Heavy drinker
☐ YES OK NO Social drinker
☐ YES OK NO Non-drinker
☐ YES OK NO Non-drug user
☐ YES OK NO Light drug user

Personality
☐ YES OK NO Assertive
☐ YES OK NO Easy-going
☐ YES OK NO Outgoing
☐ YES OK NO Publicly affectionate
☐ YES OK NO Not publicly affectionate
☐ YES OK NO Shy/reserved
☐ YES OK NO Very masculine
☐ YES OK NO Fairly masculine
☐ YES OK NO Somewhat feminine
☐ YES OK NO Very feminine
☐ YES OK NO Closeted

☐ YES OK NO Doorway
☐ YES OK NO Openly gay

Social Activities
☐ YES OK NO Spectator sports
☐ YES OK NO Working out
☐ YES OK NO Movies
☐ YES OK NO Live theatre
☐ YES OK NO TV/video
☐ YES OK NO Concerts
☐ YES OK NO Arts events
☐ YES OK NO Dining out
☐ YES OK NO Parties
☐ YES OK NO Bars/dancing
☐ YES OK NO Cooking
☐ YES OK NO Travel
☐ YES OK NO Camping, hiking
☐ YES OK NO Sailing, surfing
☐ YES OK NO Skiing
☐ YES OK NO Tennis/racquetball
☐ YES OK NO Swimming
☐ YES OK NO Cycling
☐ YES OK NO Music
☐ YES OK NO Photographer
☐ YES OK NO Painting/art

Beliefs
☐ YES OK NO Catholic
☐ YES OK NO Protestant
☐ YES OK NO Jewish
☐ YES OK NO New age
☐ YES OK NO MCC
☐ YES OK NO Very religious
☐ YES OK NO Somewhat religious
☐ YES OK NO Not religious
☐ YES OK NO Politically liberal
☐ YES OK NO Conservative
☐ YES OK NO Social democrat

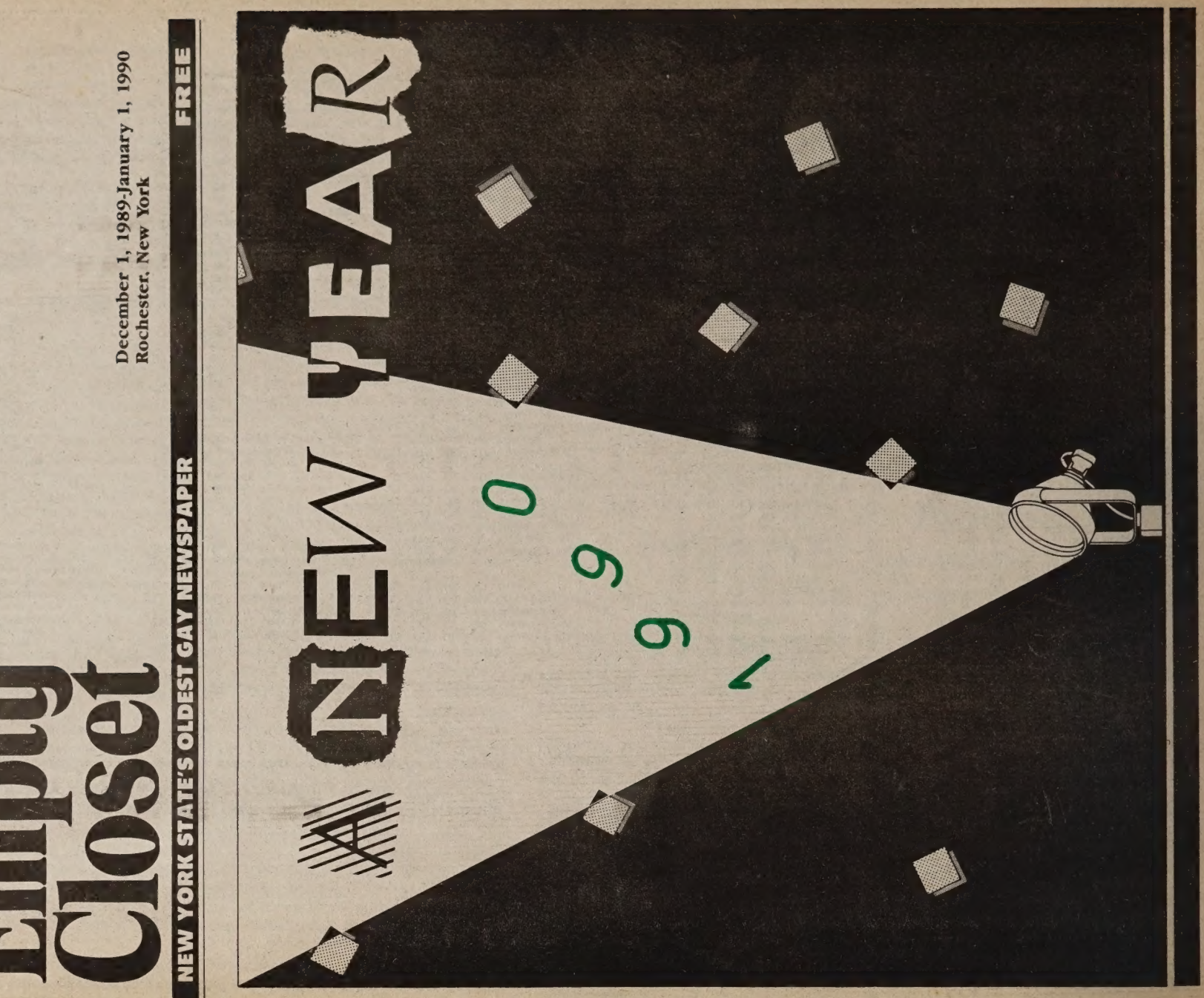
Sexual Preferences
☐ YES OK NO Kissing
☐ YES OK NO Cuddling
☐ YES OK NO J/O
☐ YES OK NO French active
☐ YES OK NO French passive
☐ YES OK NO Greek active
☐ YES OK NO Greek passive
☐ YES OK NO SAFE SEX
☐ YES OK NO Toys
☐ YES OK NO Leather
☐ YES OK NO S/M top
☐ YES OK NO S/M bottom
☐ YES OK NO Heavy S/M
☐ YES OK NO Experimental
☐ YES OK NO Three-ways
☐ YES OK NO Group sex
☐ YES OK NO Very experienced
☐ YES OK NO Average experience
☐ YES OK NO Inexperienced
☐ YES OK NO Virginal
☐ YES OK NO Small to average endowment
☐ YES OK NO Average to large
☐ YES OK NO Very large endowment
☐ YES OK NO Cut
☐ YES OK NO Uncut

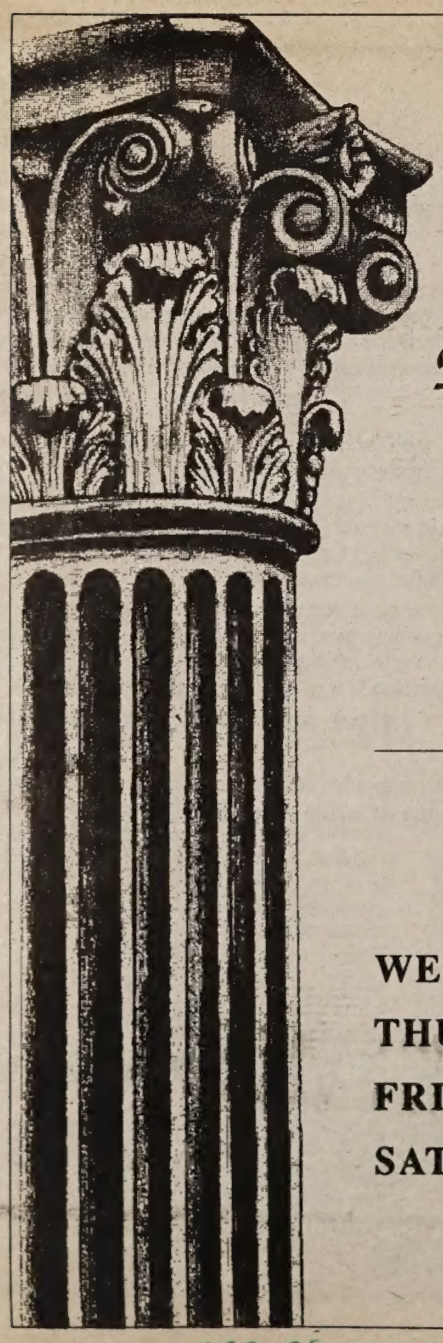
Special Considerations
☐ YES OK NO Sensory/speech handicap
☐ YES OK NO Movement handicap
☐ YES OK NO Have no privacy
☐ YES OK NO Have no transportation
☐ YES OK NO HIV negative
☐ YES OK NO Bisexual
☐ YES OK NO Transsexual

The Empty Closet

NEW YORK STATE'S OLDEST GAY NEWSPAPER FREE

December 1, 1989-January 1, 1990
Rochester, New York





JOSEPHS

Merry Christmas and Happy New Year!

For our December and January Calender of events call 222-0225

OPEN WEDNESDAY THRU SATURDAY 9 P.M. UNTIL 2 A.M.

WEDNESDAY	WARM UP NIGHT - SPECIALS EVERY HOUR
THURSDAY	LADIES NIGHT - $1 BEER & SHOTS
FRIDAY	TWO FOR ONE ALL NIGHT!
SATURDAY	NO ADMISSION CHARGE BEFORE 10:30

Let's make Wednesdays what they used to be. A fun night out!

169 Chestnut Street • Rochester, New York 14604 • (716) 454-1680